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THE EXCELLENCY OF THE GOSPEL.

THE gospel is the last and best dispensation of God to man. "In these last days God hath spoken unto us by his son, whom he hath appointed heir of all things." Highly instructive is the language of the apostle Paul, when speaking of the superiority of the Christian economy, compared with the Mosaic law; he denominates it *the glory that excelleth*. It claims God for its author, unmerited favour for its source, the illumination and purity of the mind for its object; and it will extend its benign influence and effects through everlasting ages. It is indeed "the glorious Gospel of the blessed God." Boasting a celestial birth, it must necessarily partake of that wisdom, rectitude, and benevolence which are essential to Deity. It is light without darkness, holiness without sin, and beauty without the least shade of deformity. A dispensation worthy of God; and safe, because suited to the fallen guilty circumstances of man. The sublime discoveries of the Gospel, its bright and harmonious display of the divine perfections—the religious character it forms—its suitability to the guilty and afflictive circumstances of man—and the hope of immortality it inspires; all unite to illustrate and confirm our views of its excellence.

1. *Its sublime discoveries.*—God is the centre and source of all perfection, natural and moral. He, as our creator and sovereign, is entitled to the reins of universal government. It is impossible that

God should be an indifferent spectator of the moral conduct of his intelligent creatures. He could not permit them to disapprove his perfections and government, to hate and injure one another, without signifying in the strongest manner his decided disapprobation of such conduct. To suppose the contrary would be to annihilate the essential difference between virtue and vice, sin and holiness. It would insinuate, likewise, that God was not a lover of righteousness, nor a determined enemy of moral evil, than which nothing can be more false. This statement is confirmed by the law which God has given for the direction of the conduct of his creatures, both towards himself and each other, "Thou shalt love the Lord thy God with all thy heart, with all thy strength, and thy neighbour as thyself." In a variety of instances we have violated this holy rule of conduct. Now where the command of the law is broken, the curse of the law enters; for it is said, "Cursed is every one that continueth not in all things written in the book of the law to do them." We have rendered ourselves miserable by our wilful rebellion against the authority of God. Human nature is essentially different now from what it was at first. Men have corrupted their ways. Sin renders us obnoxious to punishment, and this punishment is as certain as the justice and truth of God can make it. There is something exceedingly affecting in the idea that we have offended a Being of infinite

majesty, spotless purity, unbounded goodness, and almighty power. We cannot hide ourselves from his all-piercing eye. We cannot evade the stroke of his almighty arm. Hence it is that men in every age have had their fears alarmed. They knew not but death would blot them out of being, or even remove them to a state of greater misery than they experienced upon earth. They were unacquainted with the way of access to God, and had no assurance that their prayers would be accepted, or their sins forgiven. All beyond the present moment was darkness and confusion. The light of reason, with all its boasted powers, could only "*feel after God.*" "The world by wisdom knew not God." The ancient philosophers and moral teachers of mankind, "professing themselves wise, became fools." For this dark and fearful state of things "The day-spring from on high shone forth to give light to those who were in darkness, and in the region of the shadow of death." We are no longer left to the conjectures of human reason, and the fluctuating opinion of fallible men. The great truths of the Gospel were revealed by the Son of God himself. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." In the humiliation, sufferings, and death of Christ we behold infinite love to sinners, whilst at the same time the law of God receives more honour than it could have acquired by the obedience and death of all mankind. The "weary and heavy laden are now invited to partake of this grace." It is a faithful saying, and worthy of all acceptance, that "Jesus Christ came into the world to save sinners, even the chief of sinners." This is good news indeed. We may well con-

clude with our apostle, "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—the full pardon of our sins, the free justification of our persons, admittance into the household of faith, and a meetness for the inheritance of the saints in glory." For all these sublime discoveries we are indebted to the Gospel of Christ. They are truths that "eye hath not seen, nor ear heard, neither had they entered into the heart of man," had not God revealed them in his blessed word. This is the light that is to guide our feet in the way of peace.

II. *Its bright and harmonious display of the divine perfections.*—Much of God's goodness has been displayed in our world in "giving life, and breath, and all things" to the children of men. His sun illuminates our path, and his rain refreshes and fertilizes our fields. He fills our hearts with food and gladness. But what are these expressions of benevolence, compared with the gift of his own Son? "Thanks be unto God for this unspeakable gift!" The most valuable that God himself could bestow upon us. The creation and support of the world itself, is but a small instance of his love compared with the gift of Christ. The wisdom of God eminently appears in every part of creation. Every insect and animal, every flower and plant, displays great contrivance and skill. "In wisdom thou hast made them all." But in the birth, sufferings and death of Christ, God hath "abounded towards us in all wisdom and prudence." It is easy to see the glory of God manifested in the felicity of innocent creatures, but not so in the happiness of the rebellious and depraved. In the Gospel we not only perceive the righteousness of



God in the punishment of sinners, but in their pardon and justification. In the method of grace there revealed, the rebel is not only saved, but the law which he had broken is magnified and made honourable. The rectitude and justice of God are manifest in the awful judgments inflicted on the rebellious and ungodly; but this is not so impressive an exhibition of divine justice and spotless purity, as is displayed in the conduct of God towards his own Son, when he "bruised him and put him to grief" for us. What an affecting view of sin does this method of salvation present us with! How sacred the honours of the divine law which nothing but the death of Christ could repair! How awful the rectitude and justice of God, which required such a sacrifice to "put away sin," and "bring in everlasting righteousness!" A world of creatures suffering eternal death as the wages of sin, does not exhibit such an affecting view of the divine holiness and justice, as the astonishing spectacle of the Son of God dying for our sins. In the mediatorial work of Christ, the perfections of God are not only manifested separately, but in full harmony with each other. To exalt one perfection at the expense of another, would not augment the divine glory. For instance, should God dispense his mercy in such a way as not to appear the decided enemy of moral evil, and the friend of righteousness, his whole character, instead of being illustrated, would be rendered less glorious. God is infinite in all his perfections, and he might as soon cease to exist as act contrary to himself. One attribute could not be manifested at the expense of another. All must be exercised together, without confusion or disorder. In proportion as this harmony is dis-

played, the character and perfections of God are glorified. Now in the mediation of Christ the apparently opposite perfections of the divine nature unite together in the most perfect harmony. Infinite justice and unbounded grace have their claims equally admitted and exalted. "Mercy and truth are met together, righteousness and peace have embraced each other." Our God is glorious in holiness, and unbounded in compassion. He is the "just God," and yet "the Saviour of all that believe" in his only begotten Son. He is the righteous governor, yet the tender Father of his people. No wonder the astonished angels, when first they beheld this stupendous display of the divine perfections in the person of our Redeemer, sang, "Glory to God in the highest, on earth peace and good will to man." High in intellect as these illustrious spirits are, they stoop to learn in the church the manifold wisdom of God. Though not personally interested in the work of redemption, they delight to study the mysteries of saving love, and glorify God for such benevolence towards man.

III. *The religious character it forms.*—The various systems of religion, the offspring of human invention, which have been taught to mankind in different ages of the world, have largely participated of the weaknesses and vices of their authors. The effect will never rise higher than the cause that produced it. The fruit will always partake of the nature of the tree. The streams will correspond with the fountain. "That which is born of the flesh is flesh." A religion originating with depraved man must be earthly and sensual. Paganism substituted a variety of superstitious ceremonies in the room of moral instruction, and, as might be expected, left the people

ignorant and vicious. The doctrines taught by Mahomet accommodate themselves to the cruelty and sensuality of the human heart. How widely different the Gospel of Christ! "It is first pure, then peaceable, gentle, full of mercy, and of good fruits; without partiality and without hypocrisy." Like its divine author, it is "full of grace and truth." Its doctrines enlighten the mind, its great and precious promises console and cheer the heart; its motives and influences form the man anew. It inculcates piety towards God, and benevolence towards man. By the hope of heaven it elevates and spiritualizes the affections. The Gospel which is expressly styled "the ministration of the Spirit," and from whose agency it derives all its energy to enlighten and bless, when it comes "in power, in the Holy Ghost, and in much assurance," never leaves a man as it finds him. It produces a change alike wonderful and beneficial. Is he afar off from God by wicked works? it brings him nigh. Is he an enemy? it reconciles him and makes him a friend. Is he polluted? it purifies the heart. Is he in bondage to sin? it emancipates him. Is he in a state of moral degradation? it elevates and refines his mind: "If any man be in Christ he is a new creature; old things are passed away, and behold all things are become new." "The wolf dwells with the lamb, the leopard lies down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them: Instead of the thorn comes up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be unto the Lord for a name, for an everlasting sign that shall not be cut off." It is this heavenly doctrine that must restore peace, and

give purity to a world lying in wickedness. When the knowledge of the Lord shall fill the earth, there shall be nothing to hurt or destroy throughout the world. The effects of Christianity are not confined to the individual; but benefit and bless all that come within the reach of their influence. The Christian's light is not to be concealed. It is so to shine before men that they by seeing their good works, may be induced to glorify their Father in heaven. The converts of Christ are blessed in order that they may be made a blessing. Their talents are not merely for themselves. They are only "stewards of the manifold grace of God." The blessings which they participate, they are to communicate. They are to comfort others with the comfort wherewith they themselves are comforted of God. How many miserable and mischievous sinners, by the instrumentality of the glorious Gospel, have been rescued from the hateful tyranny of contending passions, and made to fill up their places in society with respectability, comfort, and usefulness!

*(To be continued.)*

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#### RELIGIOUS CONVERSATION ENFORCED.

AMONG the signs of degeneracy in modern professors, over which a devout mind cannot but deeply mourn, there is scarcely any so general and apparent as a neglect of pious conversation. Instead of imbuing their whole discourse with the spirit of religion, as from the name they bear, we might expect them to do, many of them almost entirely exclude this subject from their conversation, so that from intercourse with them in the social walks of life, it cannot be determined whether they make any pretensions to piety or not. If they



ever talk about it, they treat it only as a subject of controversy, a topic of curious speculation, or an occasion of discussing the merits of some celebrated preacher or writer. In this case their discourse is by no means truly pious. To merit this character it must not only relate to religious themes, but must treat them in a manner which is calculated to excite religious feeling, or impart some spiritual benefit. And where are the companies who generally thus talk of religion? Where is the individual Christian who can say that he has habitually done so? Not long ago the writer of this paper was present at a social meeting, of ministers and other professors, which followed an ordination service. It was the first meeting of the kind that he attended, and therefore he expected to enjoy a spiritual feast. He waited for a considerable time to hear a political subject which was brought on the carpet, superseded by some serious topic. After a while politics seemed to have become uninteresting, and at length we set it aside, not however as the writer had fondly hoped by the introduction of religion, but by a trifling and lengthened chat about a variety of things; not including alas, in this variety, that *one thing*, which, if individually referred to, each would have acknowledged to possess the strongest claim on his attention. Four hours were thus murdered by nearly thirty persons who professed to be the ministers and disciples of Christ. Not a single word of truly pious conversation passed during the whole time. This meeting, however, was by no means singular in neglecting sacred things; if report speaks truly, most meetings of the same kind are guilty of the same neglect.

And ought these things so to be? Certainly not, for

I. Let it be considered what the Scriptures say of pious discourse.

They repeatedly urge on our attention the striking injunction of Jehovah, as if they would have it deeply impressed on our memories, and ever present to our thoughts. "These words which I command thee thou shalt talk of when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." They present David to us as an example, making such resolutions as these: "My tongue shall speak of thy righteousness and of thy praise all the day long;" "I will meditate on thy works and talk of thy doings." They speak of this duty as a distinguished mark of the godly, by which the Most High paid especial respect in a season of great irreligion: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him." They assert, in the words of Christ himself, that our discourse will be brought forward as a decisive mark of character, at the final judgment. "I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words shalt thou be condemned." And they command us to "sing unto God and to talk of his wonderful works; to let that communication proceed out of our mouth which is good to the use of edifying that it may minister grace unto the hearer, and to let our speech, always be with grace, seasoned with salt. Nor do they thus instruct and exhort only, but they add the authority of a powerful example. They bring the discourse of the Saviour before us, that we

may imitate it; and that was always pious. Its prevailing subjects were purely sacred, and if it ever adverted to the common concerns and objects of life, it always rendered them subservient to a sacred purpose.

Religious conversation then, is manifestly a scriptural duty enjoined by explicit precept, and enforced by decisive example. Some persons, however, endeavour to justify their neglect of it by pleading their natural diffidence. "We are afraid to talk of sacred subjects," they say, "lest we should degrade them, or expose our ignorance and inexperience, or seek to claim the merit of a degree of piety which we do not really possess." There is something so apparently amiable in this modest excuse that it is somewhat difficult to suppress one's admiration of it, or to see its fallacy; and most certainly, the persons who make it are far less to be censured than those conceited pharisees who are ever obtruding their religious cant, for the purpose of exciting wonder at their superior piety. Still, however, we must not forget that this excuse is opposed to a plain duty, and therefore must be vain. The natural diffidence on which it rests, ought to be regarded as an infirmity, and as such opposed. This feeling is not yielded to when it opposes the claims of business; how much less should it be endured when inconsistent with the observance of a scriptural duty! In the former case, it is perseveringly opposed, until to talk of business is easy and pleasant; surely then it should be much more striven against in the latter case, until to converse of religion becomes delightful.

II. While Scripture thus requires us to cultivate pious conversation,

the pleasures of the exercise enforce the requisition.

Every act of obedience proceeding from evangelical motives, and performed in an evangelical spirit, is the source of enjoyment. But this duty is peculiarly so. It brings before the view of the mind the most noble and interesting objects: the incomprehensible perfections of the Jehovah, the wonders of redeeming love, and the vast realities of eternity; subjects on which angels meditate with delight, of which the saints will converse in Heaven, and in which even God himself is, and ever will be, interested. In such themes the noblest faculties of regenerated man find something peculiarly adapted to their nature, and altogether sufficient for their happiness. When the mind is in a proper frame, it lives in the contemplation of them; as in the element of its felicity, and enjoys an unspeakably greater delight in conversing of them, than the philosopher derives from the flowery walks of science, the voluptuary from the enchanting streams of pleasure, or the miser from the fascinating charms of wealth.

And, in conversation, these subjects are presented to the mind with peculiarly favourable associations. What heart, especially what Christian heart, can be satisfied with *selfish* pleasure? Who does not find his joys increase and assume a lovelier form, when participated in connection with a beloved friend? In the duty before us, the delight which sacred themes afford, is enjoyed by us in connection with our brethren and sisters in Christ. By attending to it our affection for them is excited, and we feel double satisfaction in knowing that they are enjoying the same pleasures as that which we are realizing.



May we not here decisively appeal to the experience of every good man? Will not he who has generally neglected religious discourse, confess that, when he has occasionally engaged in it, he has enjoyed greater satisfaction than the most interesting worldly talk affords him? We know he will. And all those who have been constant and frequent in observing this duty will assure us, that in it their hearts have frequently burned within them, as did those of the two disciples who talked with the Saviour on their way to Emmaus, and that sometimes they have arisen as on eagles' wings, and participated the bliss of those who sit on some green and flowery mount, or walk beside living fountains of water above, engaged in this delightful employ.

Religious discourse does not, indeed, *always* produce these happy effects. Sometimes it is wearisome through sameness. Some persons always bring forward the same favourite doctrines, expressed in the same orthodox phrases, and accompanied with the same trite illustrations; which must necessarily render their talk tiresome to a creature so fond of novelty as is man. This fault, however, is by no means a *necessary* accompaniment of religious discourse, but is wholly to be attributed to the prejudices or carelessness of those who conduct it. The purely gospel doctrines, which should ever form its basis, are not few, and they may be considered in many different views and relations; these are connected with numberless other topics of a decidedly religious character, and all may be combined with, and illustrated by, all that is truly interesting in the whole circle of human science. Pious conversation, therefore, might be rendered infinitely varied, far

more so than other conversation could be rendered, if Christians would judiciously use the means of giving it variety. Let them make it their object to collect information from all sources, in their daily occupations, their general reading, and their attendance on the ministry of the word, with the design of fitting them for this duty, and the complaint that it is tiresome will soon cease. The case of the celebrated Hervey is here in point. His discourse was habitually pious, and yet his most intimate friends were never wearied by it; but, on the contrary, the more they listened to it, the more diversified and interesting it seemed to become.

III. In unison with the pleasures of Christian conversation, its *benefits* recommend it to our attention.

It is highly useful to *believers* in many ways. It encourages decision and circumspection in our daily intercourse with the world. By engaging in it, we openly acknowledge ourselves to be the servants of God, and thus bind ourselves, by the fear of gross inconsistency, which will greatly assist conscience in the hour of temptation, to avoid every thing that would appear like carelessness or temporizing. It is peculiarly calculated to produce and nurture brotherly love, and to aid this important grace in its operations. For does it not afford the best opportunity for counteracting the baneful effects of suspicion and calumny, displaying our true character, making known our real sentiments, expressing our Christian regard, and exercising our mutual sympathies? And how often has it been the means of instructing the ignorant, confirming the doubtful, reclaiming the backslider, strengthening the weak, consoling the distressed, animating the discou-

raged, and increasing the knowledge, zeal, gratitude, and joy of Christians, under all circumstances! Far more adapted is it to promote these ends, than is either preaching or reading, except the book read be the Bible. The information derived from these last mentioned sources, must necessarily be somewhat general, and may or may not suit us; but in conversation we can bring forward our own individual case, freely and explicitly state our difficulties, necessities, and wishes, and our friends can suit their remarks to our special circumstances, and give their instruction and advice with personal application and unrestrained freedom.

This duty is likewise fitted to do good to the *unconverted*. If they are only listeners to it, an important opportunity is offered to drop such observations as may especially meet their case, though not directly addressed to them. But the advantage is much greater when they can be prevailed on to take part in the conversation.—Then it is possible to close in with them, and grapple with their consciences much more effectually than a public speaker can do. Their particular objections to religion can be heard and answered, their most dangerous stumbling blocks pointed out, their besetting sin shewn and opposed, and their special perils described. In the attacks they receive from the pulpit, they can parry off the blow directed against them, or take refuge in some excuse or cavil to which the preacher perhaps may not follow them; but in private talk, a home thrust may be made which they cannot ward off, and they can be followed whithersoever they flee.

An objection may be made to these statements, in reference to

controversial discourse. This often has produced, and generally will produce many injurious consequences: coldness, distance, dislike, doubt, dissatisfaction, restless curiosity, and other evils equally great. But can *controversial* be called *Christian* conversation? Friendly debate, where one or both of the parties engaged really desire to pursue *truth*, may deserve the latter title; but controversy, where the aim of each party is merely to defend his own views, and oppose those of his antagonist, cannot merit it; since by it no pious feelings can be excited or encouraged.

IV. Consistency, as well as advantage, requires Christians to cultivate religious conversation.

They profess to have had their minds sanctified, and enlarged, and raised, by the operation of the Holy Ghost. How can such a profession be reconciled with their preferring to talk habitually of the polluted, insignificant, and grovelling things of this world, rather than of the purer, nobler, and sublimer objects of eternity? They profess to have set their supreme affection on religion, and to make it their great, and as it were only concern. But is this sentiment at all accordant with their conversing of religion now and then, as chance may direct? Would they regard a man's pretensions to philosophy or skill in the arts as just, if he were always to avoid conversation on these subjects? Do we not, according to the constitution of our nature, ever delight to talk most of those things which we most ardently love? They profess to be here in a state of probation, preparing for the employments and felicity of heaven. What then! will they spend eternity in talking of the vanities, and business, and politics of this world? Or is it the



way to become fitted for the discourse of that blessed state, to render our present conversation altogether unlike it?

Surely the world cannot think professors sincere in their religious intentions, whilst it listens to their prevailing talk. If it hearken to the dictates of common sense, it must regard them as mere pretenders, not really believing or feeling what they profess to credit and experience.

If therefore professors pay any deference to the plain injunctions and authoritative example of God's word; if they desire to enjoy the most satisfying pleasure; if they wish to receive or impart spiritual good; or if they are concerned for consistency between their conduct and profession, they certainly should carefully encourage a habit of Christian conversation. They should prepare for the duty, by cultivating a spiritual frame of heart, and storing their minds with religious knowledge and interesting illustrations; and they should seek for opportunities to discharge it, by favouring Christian intercourse, and never suffer any such opportunity to pass away unimproved.

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#### DEATH BY LIGHTNING UNDER AWFUL CIRCUMSTANCES.

ON Saturday, the 25th of July last, between one and two in the morning, many persons in Stratford and Bow were awakened by a peal of thunder, occasioned by such a fall of electric fluid, as proved fatal to one man, and nearly so to another, and which, in three other cases, produced effects on the human frame more or less alarming. The lonely and unsheltered spot where the fluid fell was at an excavation near Old Ford; and where, in order to prevent an

influx of water, the labour of several men is required during the night. Under such circumstances five men were engaged, when, amidst the darkness of the night, lightning more and more vivid indicated impending danger: and so tremendous was the conflict of elements when the heavy rain approached, that some of the men felt a concern for their safety. One of their companions, however, who had "seen the works of the Lord and his wonders in the deep," seemed to set the destructive storm at defiance; and in deriding the solicitude of his companions, said he had seen much worse lightning in the Straits. Forgetting, too, that the moral tendency of past deliverances is to urge men to repentance, he presumed to use language that added even to the awfulness of the storm. Little, however, did he imagine, when he came to the conclusion of his last imprecation, that the oath he was uttering, and the lightning from heaven, would meet so near together at the door of his lips, and that the work of death would be so speedily performed, that no consciousness would intervene between his being a profane swearer, and his finding himself a disembodied spirit.\*

In the course of the same day, after having visited the spot, the writer of this account saw the deceased, whose blackened and livid countenance and lips, dyed with the blue of burning sulphur, loudly declared, "This is the blast of heaven, so often imprecated by those who rush on the thick bosses of Jehovah's buckler."

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\* From the account given by those who have survived the electric shock, it seems that where consciousness ceased, it did so before the flash could be completely seen, and before the thunder could be heard at all.

Nor is it for us to penetrate beyond this affecting line of demarcation. It is ours to make the appropriate use of the awful visitation for the benefit of the living, after the example of our Lord, when he availed himself of the death of those eighteen on whom the tower of Siloam fell. He, indeed, knowing all things, could speak of those deceased individuals as having all perished; and thus he was prepared to address survivors in these solemn words—"Unless ye repent, ye shall all likewise perish." Luke xiii. 5. Nor let any one presume upon eternal blessedness, because his sins may appear to be of minor magnitude; for the irrevocable declaration of the Saviour is, "Unless a man be born again, he cannot see the kingdom of God." John iii. 3. How important then is a heartfelt petition, like that which David uttered, when he said, "Create in me a clean heart, O God, and renew a right spirit within me." Ps. li. 10.

Ask the sabbath-breaker the reason of his perpetual absence from a place of worship, and if he speaks the truth, he will tell you, that the natural antipathy of his heart to holiness is so strengthened by a life of alienation from God, that he cannot endure the place where God manifests himself to his people as he does not to the world. If then a short sabbath, though rendered less repulsive to the carnal mind by human imperfections, is nevertheless deemed by sinners an intolerable weariness, studiously to be shunned—how could they endure that "*eternal* sabbath which remaineth for the people of God?" Heb. v. 9. But if, by "the renewing of the Holy Ghost, old things pass away, and all things become new," (Tit. iii. 5. and 2 Cor. v. 17.) then the penitent sinner is prepared to appreciate and enjoy the bliss of heaven,

and to say with the Psalmist, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." Ps. xlii. 1.

How unspeakably important then is it for those whom heaven itself cannot make happy in their present state, to evince a solicitude for the Holy Spirit, so readily promised when sought;\* and in connection with that solicitude, to dig for truth "more than for hid treasures."

Thus divested of self-sufficiency, the sincere and diligent inquirer is brought where his attention is arrested by wisdom, an ever kind and unerring guide, who invites him in melodious accents to her ways, which are "ways of pleasantness," and to her paths, "all of which are peace."†

Nor has God left himself without witness in the book of nature and in that of providence; and consequently even the *heathen* are left without excuse in their disregard of these accessible volumes. Let all persons, therefore, take warning in time: for in holy writ it is said concerning the wicked, "Because they regard not the works of the Lord, nor the operation of his hands, he will destroy them, and not build them up." Ps. xxviii. 5. Nebuchadnezzar neglected the book of creation, and lost his *reason*; and Belshazzar neglecting the book of providence, lost his *life*. Hence Daniel, in referring to Nebuchadnezzar's signal degradation, said to his descendant, "And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this." Dan. v. 22.

God's providential dispensations, therefore, are to be regarded as counsellors for our good. In short, a wise man will learn from every thing. One would have

\* See Luke xi. 13. † See Prov. iii. 17.



thought, indeed, that nothing could have been learned from the disorder displayed in the garden of the sluggard. Nevertheless, Solomon says, "I saw and considered it well. I looked upon it, and received instruction." Prov. xxiv. 32.

In the awful occurrence under consideration, we behold a man expecting safety from the elements in the midst of danger; and this error shews the importance of studying the book of nature. For even amidst the utmost violence of a thunder storm, life may sometimes be saved by a knowledge of the real degree of danger, and of the laws which regulate the course of the electric fluid. On the other hand, to apprehend danger where there is none, is so great an evil, that the apostle Paul made the correction of such an error a prominent object in one of his epistles. In his first epistle to the Thessalonians, he had, in vivid colours, justly depicted the day of judgment. But flesh and blood seem scarcely prepared to meet God in his awful majesty, till what is mortal shall put on immortality; and, from such a cause, some of the Thessalonians imagining the last day to be near, seem to have been unfitted to "rejoice evermore." Hence, in 2 Thes. ii. 1, 2. Paul and his companions say "Now we beseech you, brethren, that ye be not so affected by the coming of our Lord Jesus Christ, and by our gathering together around him, as if the day of Christ were just at hand."

On such a principle, therefore, it is proper to say, that when there is no rain, and when the thunder-clouds are not over our heads, we are so far out of danger. For either rain or hail, or both, seem uniformly to accompany the condensed electric fluid; unless, indeed, we except that lightning

which introduces the storm. For that lightning, not being preceded by former flashes, or actually associated with the rain or hail produced by other flashes elsewhere, is only connected with what it necessarily produces itself. In this case, therefore, the lightning being the swifter traveller, comes first; and then within a few seconds, there is a fall of heavy rain, if the heat\* the fluid abstracts from the upper regions is moderate: but if the fluid abstracts an *immense* portion of heat, the regions above become, for the moment, like the polar regions of the planet Saturn, and dreadful hail is the immediate consequence.

There is, therefore, much more lightning without danger than there is of an injurious kind. The light of a candle may extend far and wide; but the burning power, we know, is confined to the flame from which the light emanates: and such is the difference between the electric fluid or forked lightning that is destructive, and that *flash* from the fluid which, without doing any harm, may extend for so many miles in all directions, as actually to be seen in purely starlight regions, where the storm, with the whole of its fearful apparatus, is altogether below the horizon, and consequently at an immense distance. The idea, then, that the danger is over when the rain begins is a popular error; rather let it be said, that when the fluid is leaving the upper regions, a little rain indicates a little danger, and great rain great danger.

Viewing a thunder-storm, however, in its travels, as carrying on the designs of Divine Providence, there is no spot within its range in which the commissioned arrows of

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\* The writer has endeavoured to avoid scientific terms, as they are not universally intelligible.

death cannot find us out. All precautions, therefore, should be taken on the same principle that we employ the watchman to guard our dwellings, when we bear in mind, that “unless the *Lord* keep the city, the watchman waketh but in vain.” Thus we are led to consider that special protection which God affords to those who trust in him, and such protection is equally efficient in every age. For though in the present period of accumulated and accumulating evidence, it does not accord with the economy of the divine government to arrest a storm (as the sun was once arrested) by a suspension of existing laws; yet, by means of angelic agency, any danger from the elements, or from any *other* agent, can be as effectually averted as in the age of miracles.

If, for instance, the path of duty requires any good man to leave the comparatively safe retreat of his own house, to encounter the dangers of a thunder-storm, and his journey be such, that if things were to take their uninterrupted course, the electric fluid would strike him dead at a certain spot, how many causes of acceleration or delay in the journey can be originated by messengers from the heavenly world? Or, at the suggestion of some kind angel, a thought may occur to the mind of the pious traveller, that some road to the right or left may have its advantages; and this single idea may lead him altogether to *miss* the unsafe spot: and yet he may never know till he reaches the eternal world, either the danger he escapes, or the means by which his life is saved. Besides, at the very creation, and in every alteration since made by miracles, God well considered the safety of his people in the arrangement he made for all the subsequent operations of the laws of nature. Thus creation

and providence are both so regulated, that it may be truly said, in any age, to a man trusting in God, “There shall no evil befall thee, neither shall any plague come nigh thy dwelling, inasmuch as Jehovah will give his angels charge over thee, to protect thee in all thy ways.” Ps. xci. 10, 11.

Angelic agency, indeed, may sometimes preserve an ungodly man as an axe in Jehovah’s hand;\* but, through the depravity of the human heart, such a blessing has the effect of a curse, by its being the innocent occasion of additional sins now, and consequently of additional woe for all eternity.† It may so happen, too, that an affliction sent in mercy to the righteous, and an affliction sent in judgment to a wicked man, may verify the declaration—“One event happeneth to all;” and yet every thing besides the outward appearance of the affliction may be as diverse as any two things in nature. For “to them that love God, all things work together for good;”† so that even in death by lightning, the electric fluid would be but like the chariot of fire that took Elijah from this vale of tears to regions of indescribable felicity. The promise of angelic ministration, however, implies a very extensive agency, which protects those who trust in God, and which never fails to avert a natural “evil,” as long as it is evil; and which, in fact, only permits such an evil to approach the righteous as a positive good.

Thus death, the most dreaded of all calamities, becomes death without a sting; and so modified has his approach been in some instances, that the Christian, in his passage through the Jordan, has declared that the waters were truly refreshing.

Let it not be thought, however,

\* See Isa. x. 5—15. † See Rom. viii. 28.



that the individual now numbered with the dead was a sinner above all others. For it is but too evident that there is among the living a generation assimilated to those Jerusalem scorers whom Isaiah thus addressed: "Hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem; because ye have said, We have made a covenant with death, and with the subterraneous regions are we at agreement; when the overflowing scourge shall pass through it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." Isa. xxviii. 14, 15. But what is the sentence which the Judge of all the earth passes on these presumptuous sinners?—"Judgment," says he, "will I mete out by the rule, and strict justice by the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overwhelm the hiding-place." ver. 17. With respect to those men, indeed, who took refuge from the late tempest amidst an inefficient collection of reeds and boards, they did the best they could, and are so far to be commended: but there are those who have nothing better than such a deceptive refuge to protect them from *eternal* fire; and what makes this case so affecting is, that an all-sufficient refuge is at hand. "A man," says Jehovah, "shall be as a hiding-place from the wind, and a covert from the tempest." Isa. xxxii. 2. And from Mark xvi. 16. we learn, that "He that taketh refuge shall be saved, and he that doth not take refuge shall be lost."

Something more than mere belief, therefore, is essential to safety; for demons believe, and even add trembling to their belief. Hence, under overwhelming evidence, one of them said to the Saviour, "I know thee who thou art, the Holy One of God." Mark i. 24. But

amidst all this conviction and fear, the demons wished the Saviour afar off. When, however, the penitent thief said, "Lord, remember me when thou comest into thy kingdom," belief was so mingled with love as to make Jesus altogether lovely. In that short prayer, therefore, we have an instructive instance of taking refuge in Christ, and, in the Saviour's gracious answer, we see the fulfilment of his own encouraging promise, "Him that cometh to me I will in no wise cast out." J. F.

Stratford, Essex.

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#### ADVERTISEMENT EXTRAORDINARY.

To the Editor of the Baptist Magazine.

SIR,

THE following extraordinary advertisement appeared in the *Morning Herald* of the 6th inst.

"DISSENTERS.—It ought to be known, that towards the close of the last century, a meeting was held in London of Dissenting Ministers, to take into consideration the propriety of resolving to discontinue the use of the title REVEREND."

Can you furnish your readers with any account of the above mentioned meeting?

Will you endeavour to prevail on some of your learned Correspondents to send answers to the following queries?

1. *When, where, and by whom* was the title REVEREND first introduced?

2. Are Ministers of the Gospel justifiable, on scriptural grounds, in adopting the title, or sanctioning its use? If so, let the evidence be adduced: if not, are they not bound to disclaim it, publicly, and for ever?

I am, Sir,

Yours truly,

PHILAETHES.

Kent, Aug. 14, 1829.

## POETRY.

## AUTUMN.

Sweet is the autumnal day—  
The sabbath of the year—  
When the sun sheds a soft and farewell ray,  
And journeys slowly on his silent way,  
And wintry storms are near.

Sweet is the autumnal rose—  
That lingers late in bloom—  
And while the north wind on its bosom blows,  
Upon the chill and misty air bestows  
A cherishing perfume.

Sweet is life's setting ray—  
While hope stands smiling near,  
When the soul muses on a future day;  
And through the clouds that shade her homeward way,  
Heaven's azure skies appear.

## RESIGNATION IN AFFLICTION.

Huge billows beat upon my soul,  
And clouds tempestuous o'er me break;  
Saviour divine, my fears control,  
And save me for thy mercy's sake.

The floods of grief around me swell,  
And piercing cares my heart invade;  
Thy word the tempest's rage can quell,  
And dissipate the darkest shade.

Yet, if thy sovereign will ordain,  
The conflict still my faith must prove;  
Resigned, I'll bear the sharpest pain,  
Confiding in unchanging love.

Thou wilt not leave me in despair,  
To spend my tears, and waste my sighs;  
Subdued by thy restraining care,  
Passion in meek obedience lies.

I fall beneath thy sacred feet,  
And calmly say "Thy will be done!"  
Thy promises on record sweet,  
Disperse the clouds that shroud thy throne.

SARISSA.

## THE MISSIONARY'S LAMENT OVER HIS FELLOW LABOURER.

"I passed by his grave, but he could not speak to me."—*Missionary Herald*.

O sweet are the joys from kindredship flowing,  
Of hearts knit together by heavenly love,  
And sweet are the fruits from hope's fair tree growing,  
When faith and affection are fixed above.

But worthless and poor are the earth's fleeting treasures  
Compared with the joys of blest friendship so rare,  
And shallow and tasteless the world's sweetest pleasures,  
To those which the minds of the heavenly share.

How oft when the heart to the heart hath been speaking,  
And each to the other blest pledges hath given,  
The clouds have dispers'd, and the dawn appeared breaking,  
And their souls seem'd as though on the margin of heaven.

But pure and unearthly as is their communion,  
The hour of its close but too soon will appear;  
When the rude hand of death will dis sever their union,  
Till renew'd, it arise in some holier sphere.

O tyrant! how long, in thy triumphs exulting,  
O'er the saints shall thy banners victorious wave?  
In spite of their tears, and bright hopes, still insulting,  
By the dread and the gloom of the heart-chilling grave.

Thou destroyer of age! thou blight of youth's blossom!  
The dark gloom of thy triumphs have shadowed each land;  
But little I thought that the friend of my bosom,  
Had been struck to the grave by thy merciless hand.

While I mus'd on endearments long past,—and ties broken,  
I wander'd where flowerets did over him bloom;  
I pangs'd, and I fancied my friend would have spoken,  
But still was the air, and silent the tomb.

How bitter the pangs, and how sad are the woes,  
When the fond heart, alas! by death's stroke hath been riven;  
But how sweet is the balm, and how dear the repose,  
That is felt in the hope of re-union in heaven!

Wellington, Somerset.

J. B.



## R E V I E W.

*Horæ Phrenologicæ; being Three Phrenological Essays—I. On Morality; II. On the best Means of obtaining Happiness; III. On Veneration.* By JOHN EPPS, M.D. Lecturer of Materia Medica and Chemistry, Member of the Edinburgh Phrenological Society, Member and Secretary of the London Phrenological Society, and Author of "The Internal Evidences of Christianity deduced from Phrenology." Simpkin and Co.

(Continued from p. 335.)

IV. THE division of the brain into six and thirty parts, as the organic representatives of the various passions, propensities, energies, tastes, and habitudes of the mind, appears to us such a wasteful prodigality on the one hand, and such an inconsistent niggardliness on the other, as can only be accounted for on the principle that this science of Cranioscopy, as it is sometimes called, has its foundation in *fancy*, and not in *nature*.

For example, we have not one primitive independent organ to denote attachment generally, in reference to persons, places, and things; but we have special organs appropriated for each: nor in respect to the first of these divisions, persons, is it confined to a single organ to express love under all its modifications, but the aid of different organs is called in, according to the nature of the object towards which our regard is to be directed. Some of these varieties are amply provided for, while others are shamefully neglected.

Thus in ADHESIVENESS, we have *attachment to particular persons*, but this it appears is not sufficiently comprehensive to include *all persons*, or to determine the *nature* of the attachment; for two removes from it, situated at the posterior of the head, we have PHILOPROGENITIVENESS, or *attachment to offspring*. But we beg leave to ask, is not *filial affection* equally an instinctive part of animal nature with the *paternal*, and as prominent a modification of personal

attachment? If the organ of ADHESIVENESS does not include the one, why should it be made to include the other? If mamma's fondness for her babe is to be marked and numbered, why not baby's fondness for mamma? Both, as they exist in nature, are distinct and independent expressions of personal preference. Does not consistency then require, that they should be equally apparent in the system, that has undertaken to represent it?

Again, we have BENEVOLENCE expressly nominated; but for Gratitude we search the phrenological nomenclature in vain. There is found no place for it. Will it be pretended that Benevolence and Gratitude are the same feelings, or that the latter is not as much entitled to a respectful notice as the former?

The same indefiniteness occurs respecting our desires. We have the organ of ACQUISITIVENESS, or a *desire to possess*. But to possess what? It may be a wife, it may be a guinea, it may be one of queen Anne's farthings; thus denoting either of three very different characters—the lover, the miser, or the antiquarian. If the organ represent the three—and we might have supposed three and thirty—it is too indefinite to be of any use whatever in ascertaining a man's character. If it include only one of the trio,—perhaps the miser,—the remaining two, whose desires are as pure as his, and possibly as intense too, are left destitute of any organic representative. And yet, notwithstanding this omission, in Nos. I and II, we have the specification of particular desires, both of animal and mental origin.

What a difference there is between these *fancy organs*, and those with which *nature* has supplied us. The organs which connect the mind with the external world, of whose existence and exercise we are conscious, are as compre-

hensive in their objects, as they are distinct in their offices. With the same organ of vision we behold the figure of every animal, the form of every edifice, the ever-changing expressions on the countenance of "the human face divine," with all the varied hues and colours of the rainbow and the rose. The respective functions of the eyes, ears, and the other senses, are never blended, never interchanged, never confused—each one is perfectly defined, independent, and complete.

There is also another striking incongruity in this fanciful arrangement of organs. Some of them are balanced and counterpoised by opposing organs, as in Nos. 28 and 6, *Constructiveness* and *Destructiveness*, and in Nos. 15 and 10, *The expectation of good*, and *the apprehension of danger*, &c. all which may be very proper and very scientific; but then it strikes us, that in perfect fairness all the organs should have been served alike. Had the system been framed entirely on this principle, it would at least have been uniform, and consistent with itself. But this is not the case. We have the *feeling of personal dignity*; but where is the feeling of personal degradation? We have *attachment to particular persons and places*; but where is the dislike of which we are sometimes the subject in reference to both? We have the organ of *SECRETIVENESS*, a *fondness for secrecy*; but are not some persons as fond of telling secrets as others are of keeping them? Where then is the organ that should warn us against persons possessed of this mischievous propensity? We have *MARVELOUSNESS*, a *disposition to believe in wonders*; but is there not the counter tendency to scepticism, a disposition, sufficiently prominent in certain characters, to believe in nothing? And it is really a pity that this *doubting* organ was inadvertently omitted, as its large development on the skull of every anti-phrenologist would have most satisfactorily accounted for his rejection of the system.

There is, moreover, something singularly capricious, if not positively unjust, in this election of organs. For while

the cerebrum and cerebellum are thus parcelled out and distributed amongst the different faculties and feelings of the mind, the five senses, without whose existence many of these imaginary organs could not have been invented, have no portion of the brain allotted to them at all;—the *capacities* implied by the existence of these very senses have, as Nos. 21, 22, and 23, &c. but the senses themselves, their venerable sires, are precluded from any share in the patrimonial inheritance. The organ of tune is situated in the forehead, and the organ of color about the middle of the eyebrows—at sufficient distances from the primitive organs, we presume, as not to endanger the title of their phrenological rivals.

Now all this appears very partial, and is very perplexing, to those whose familiarity with the system, or whose admiration of its ingenuity, have left the understanding sufficiently awake to perceive its incongruities. Were we to allude to the brain of the phrenologist, under the image of a Commons House of parliament we should certainly say that man, considered as a moral, intellectual, and sentient being, is not fully and fairly represented in that senatorial assembly whence proceed the laws and enactments which regulate and determine all his actions. On the contrary, there is something so analogous to what we deplore in the political world, of undue influence, of partial representation, and rotten boroughs, that we trust the best friends of the system, after they shall have been enlightened by our observations, will see that nothing short of a *radical reform*, can save it from a speedy and inevitable overthrow.

V. The cranioscopical theory—that the organs of the brain terminating in bumps on the skull, indicate a man's character—is not entitled to a place amongst the sciences of *experimental philosophy*; for it is not borne out by *fact and observation*.

This we are aware is a bold assertion, since the system is declared to be confirmed by *observations* the most extended and minute, and to be *based on facts*, to which its principles are said exactly to corres-



pond. To these statements we of course demur. But knowing the confidence with which they are uttered, and the support which phrenology derives from this source, we should consider the present article very incomplete without bringing our arguments to bear upon this line of defence; proportioning the extent of our logical battery to the strength of the fortress against which it is directed. For this purpose we must draw a little further on the attention (perhaps on the patience) of our readers.

Whatever phenomena may claim the credit of suggesting the existence of particular organs, the entire framework of the system has been constructed, we apprehend, on the principle of abstract possibilities. The next thing was to give a sharp look-out in all directions for analogies and coincidences confirmatory of the theory. These, of course, were soon found, and were well worth finding; for they slipped with astonishing precision into the sockets fancy had prepared for their reception: sometimes, no doubt, aided by the vanity of the subject of the speculation, who would be the last man to doubt the correctness of the indications on the outside of his head, which bore so favourable a report of the good things within it: and always favoured on the part of the practitioner by the sentiment of the poet.

“To observations which ourselves we make,  
We grow more partial for the observer's sake.”

Nothing, we apprehend, is easier than to find coincidences in favour of any pre-conceived hypothesis. “Plato in ancient times, and Bichât and Richerand, in our own days, have maintained, that there is a proportion between the intellectual faculties, and the length of the neck. According to them, the intellectual faculties are weaker the longer the neck is, because the brain is more remote from the heart, and consequently is less excited by the blood.” So reports Dr. Spurzheim while he dissents from the theory. And yet how many animals might be referred to in its confirmation. The silly goose will occur to every one's thoughts in a mo-

ment; ay, and many a goose, of another species, whose empty head will be found towering far above his shoulders.

We have heard of persons who were remarkably expert in ascertaining the peculiarities of individual character, by the hand-writing. And who has not listened to many a marvellous tale of the virtues and effects of animal magnetism, and the metallic tractors; or of the surprising efficacy of some specific, panacea, or magical philtre, when probably more than two-thirds of the company who were privileged to hear it gave full credit to the narration.

Wonder-makers, of one sort or other, have seldom been long wanting in the world who, in succession, have played off on the credulity of society.

These remarks, we may be told, have at most only a general bearing on the topic before us. We will proceed then to some a little more special and pointed.

In the first place let it be remembered, that it is one of the principles of the system under review, that any intellectual or moral quality brought to light by a material development—called an organ—is the exact counterpart of that organ; consequently, whatever uncertainty attaches to the *character* of an organ, necessarily attaches to the *accuracy* of its supposed discoveries. Now it so happens, that the great doctors of the school have not settled amongst themselves the *precise character* of some of the organs, or what disposition is *actually denoted* by them. We must not quote from their learned folios in support of this assertion, but their disputes and speculations on these points are not a little amusing, and certainly go to justify any incredulity which may chance to lurk in the bosom of those, whose experimental knowledge is not so profound as their own. As a brief specimen of this versatility, take No. 3., the organ called INHABITIVENESS.

Dr. Gall conceives it to be connected in animals with the *love of physical elevation*, and in man with pride or self-esteem. Dr. Spurzheim observed it to be large in those animals and persons who seemed *attached to particular places*,

and conceived it to show a particular disposition with regard to our abode or place of residence. Mr. Combe thinks that it denotes the power, which some persons have in great perfection, of fixing their attention and of concentrating their thoughts on any given subject, and observes, that individuals in whom it is small have great difficulty in transcribing, or engrossing papers correctly. The Rev. David Welsh and Dr. Hoppe of Copenhagen, endeavoured to reconcile these contrarieties by the inference that "the faculty gives a tendency to dwell in a place, or on feelings and ideas for a length of time, till all, or the majority of the other faculties are satisfied in regard to them." Dr. Spurzheim, however, rejects this interpretation of the case as being at variance with his experience.

So much for the instructions of these great masters of the science with respect to its elementary principles, all of whose knowledge we are to believe is the result of accurate and extended observation. Verily if four or five such witnesses were to appear in any judicial case, to speak to a matter of fact, who boggled half as much on the subject of identity, not a man in the jury-box would proceed upon their evidence.

Secondly, There is a vagueness in the principles of phrenology considered as a science, and a looseness in their application, considered as an art, that gives to its boasted discoveries more the appearance of accidental coincidences, than of necessary results.

"If an organ," says Mr. Combe, "be much developed, and the neighbouring organs very little, the developed organ presents an elevation or protuberance; but if the neighbouring organ be developed in proportion, no protuberance can be perceived, and the surface is smooth."

And he afterwards adds—

"That when an organ is largely developed it sometimes pushes a neighbouring organ a little out of place."

Similar qualifying clauses might be referred to, which, by allowing organs to push one another out of place at one time, and partly supply each other's

places at another, kindly covering one another's deficiencies, or playing into each others' hands,—leave to the speculator on heads a convenient number of openings for escape in case of failure. And with all these advantages to boot, the great masters of the art do sometimes make funny mistakes, when, as Cowper says, like—

"Sir Harry shooting in the dark  
They hit it, quite beside the mark."

Mr. Combe has given us a curious specimen of the flexibility of the principles of the science, and of the adroitness with which he can apply them. "He was acquainted with a Lady," he tells us, "who had FORM large, and SIZE deficient, she copies the form of an animal or human figure easily and precisely, but is always at fault in the size. She felt this as a natural defect, and complained of it, before she heard of phrenology."

Now we should be glad to know what it was that enabled this good lady to preserve the relative proportions of every part of the figure; hands, feet, head, ears, horns, &c. so exactly as to draw with correctness and precision, if she had no perception with regard to size? On the testimony of Mr. Combe we are bound to believe that she had not the phrenological organ, but we apprehend none but a phrenologist will believe that she was destitute of the faculty, when she judged so perfectly of size in reference to all the parts of an object, and in the nicest and most difficult of their combinations.

In another of Mr. Combe's speculations he was equally unsuccessful. Happening not to coincide with a person of great literary eminence,\* on the subject of colours, he records it as a curious fact, "that in his head the organ of COLOUR is absolutely depressed, thus placing him in the condition of those unfortunate persons who cannot distinguish dark brown from scarlet, or buff from orange! A more complete destitution

\* Francis Jeffery, Esq. Editor of the Edinburgh Review.



of the organ, of course cannot be conceived,' but what says the gentleman himself on the subject?

"That he has a remarkable fine and exact perception of colours, so as to be able to match them from memory with a precision which has been the admiration of many ladies and dressmakers. He has also an uncommon sensibility to their beauty, and spends more time than most people, in gazing on bright flowers and peacock's necks, and wondering, he hopes innocently, what can be the cause of his enjoyment."

Thus far we have seen the opinions and speculations of the men who founded this School, or who teach its doctrines; let us enquire thirdly, What are the observations and experiments of those who are in nowise committed to the system. Sir William Hamilton observes—

"I am acquainted with a gentleman who has two conspicuous prominences on that part of the forehead where the organs of CAUSALITY are said to be posited; he has them in common with Kant, Hume, &c. but as to the faculty itself, few men have it less. Metaphysical speculations are foreign to his habits of thought, altogether repugnant to his taste.

Another individual, an excellent Arithmetician, has not the slightest indication of the organ of NUMBER; but on the contrary, a cavity where the organ ought to be.

A third example is that of a young gentleman who possesses a remarkable prominence in the place 'allotted to the organ of CAUTIOUSNESS;' but whose character is the antithesis of what the craniologists would discover. I perceive in him 'no organ of DESTRUCTIVENESS,' and yet he exercises this propensity though not in a dangerous way, whenever, as Poins says, it is his humour."

Passing from living subjects to that class of specimens which is unconscious of our experiments. Sir W. adds the following testimony—

"Three heads of murderers, (one of them the celebrated Bart Robber, particularly mentioned by Crawford in his *Indian Archipelago*, a person distinguished for ferocity even among a nation of savages, and who was at last executed for literally sawing off the head of his mistress,) were compared with the skull of a man distinguished for the possession of many virtues, and for as

large a share of intellectual ability as has almost ever fallen to the lot of man,—the celebrated George Buchanan;—and what pray was the result? In every moral and intellectual quality, the Bart Robber and murderer of the Archipelago, and the Scotch murderers of Jedburgh and Edinburgh, were phrenologically superior to the historian and the poet; in every brutal and animal propensity he displayed a lamentable preponderance."

But the most ample and decisive evidence deduced from facts bearing on this scheme, has been supplied by a recent publication.\* The attention excited by the atrocities of Burke and Hare, which drew on those heartless confederates in systematic murder, the execration of the public, led Mr. Stone to apply the phrenological test to their crania. A fairer, because a stronger case, could not be found. If the science of phrenology were trustworthy, DESTRUCTIVENESS should have been *enormously developed*, in their crania, and CONSCIENTIOUSNESS and BENEVOLENCE *proportionably small*. The mode adopted was just and simple. Mr. S. compared these organs both *absolutely* and *relatively* with fifty crania collected by Sir William Hamilton; and with fifty collected by Dr. Spurzheim, at present in the Edinburgh Museum.

The following is the result of these comparisons. In reference to Sir William Hamilton's collection it appears.

1. "That thirty-seven out of the fifty have the organ of DESTRUCTIVENESS in its *absolute size larger* than Burke, making his much below the average of these fifty crania; and
2. The *relative size* of the organ of DESTRUCTIVENESS, or its proportions to the lineal dimensions of the cranium, is in Burke also below the average."

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\* Observations on the phrenological development of Burke, Hare, and other atrocious murderers; measurement of the heads of the most notorious thieves confined in Edinburgh Gaol and Bridewell, and of various individuals, English, Scotch, and Irish; presenting an extensive series of facts subversive of phrenology. Read before the Royal Medical Society of Edinburgh, by T. Stone, Esq. President of the Royal Medical Society. Edinburgh, 1829.

In Dr. Spurzheim's collection, thirty-seven heads were male, and thirteen female, confining the comparison to the former, the result was—

"Of these thirty-seven crania, thirty-four have the organ of DESTRUCTIVENESS in its *absolute* size larger than Burke; twenty-seven have it larger in proportion to the encephalon. So that, in a comparison with these thirty-seven crania, the organ of DESTRUCTIVENESS in Burke is both *absolutely* and *relatively* below the average size."

In all these cases, therefore, it appears that DESTRUCTIVENESS was found to be upon the wrong heads: upon several, probably, who have been distinguished for devising liberal things; but certainly not upon the one which has been so notorious for devising mischief and for bringing wicked devices to pass. Is not this very much like proving an alibi in favour of this ill-omened organ?

Mr. S. next estimated Burke's comparative BENEVOLENCE, of which the result proved (to the admirers of the science) most provokingly unphrenological.

"Nine of these, taking them disjunctively, have the organ of BENEVOLENCE in its *absolute* size the same as Burke; twenty in its *absolute* size less than Burke; twenty-two have it less in its *relative* size, or in its proportion to the encephalon: proving that Burke possessed the organ of BENEVOLENCE, both *absolutely* and *relatively*, above the average size of that organ in the thirty-seven crania."

A similar comparison was also instituted with regard to the organ of CONSCIENTIOUSNESS, and other organs involved in the controversy, the result of which was equally fatal to the system.

Hare's organs were next subjected to a similar inquisition, and the result was substantially the same.

1. "The organ of DESTRUCTIVENESS in this atrocious murderer is not above the average size; and

2. "Many individuals of exemplary character, at the same time that they possess the organ of DESTRUCTIVENESS larger than Hare, exhibit a greater deficiency in the alleged organs of BENEVOLENCE and CONSCIENTIOUSNESS."

To these experiments Mr. Stone adds—

"The most remarkable and best developed phrenological organ in the head of Hare is his IDEALITY. At the time we took the measurement, one of the most highly gifted and popular of our living poets was present, whose genius is peculiarly characterized by the vividness and power of his idealism. But it was found that Hare possessed a larger organ of IDEALITY than the poet. The experiment was several times repeated, and from whatever point of the organ the measurement was taken, the result proved to be the same. Hare's organ of IDEALITY is likewise larger than the same organ in Sheridan, Sterne, Canning, Voltaire, and Edmund Burke, the distinguished and eloquent author of the letters on the French Revolution. Hare had also the organs of CAUSALITY and WIT considerably developed, yet notwithstanding all these intellectual developments, it is difficult to conceive of a more stupid and miserable wretch than he."

Mr. S. in the third branch of his investigation, takes the crania of eighteen notorious and convicted murderers, and compares them with a numerous table of Englishmen, Scotchmen, and Irishmen. We cannot present our readers with the detail of these philosophical calculations: they will find the result in the following clear and irresistible inferences—

1. "The most atrocious murderers not only fail to possess a larger endowment of the alleged organ of DESTRUCTIVENESS, but have it very frequently, both *absolutely* and *relatively* below the average size.

2. The most cruel and horrid murderers, frequently possess a *high* development of the pretended organs of the moral sentiments, particularly those of BENEVOLENCE and CONSCIENTIOUSNESS.

3. Murderers do not possess a *less* development of the supposed *intellectual* organs, nor a *greater* development of those to which the animal propensities are referred, than individuals of high intellectual and moral character."

Thus by a plain series of measurements and inevitable deductions, founded on data assumed by phrenologists themselves. Mr. S. exposes and explodes the whole of their fallacious system.

Mr. Combe in the Phrenological Transactions observes, "If two individuals



were found to possess a larger development of ACQUISITIVENESS, but if in the one CONSCIENTIOUSNESS was very large, and in the other very small, and we were told that the one was a thief, and the other an honest man, how complete would the refutation be, if the one possessing the larger CONSCIENTIOUSNESS were found to be the rogue."

And Dr. Spurzheim has declared, that "a single ascertained exception to his rule would induce him to abandon his beloved scheme." What will become of these professions and challenges now?

Surely the exposé furnished by the above statement of philosophical facts will be to their very hearts' content. In our apprehension at least, they furnish a weight of evidence, which like a flood threatens to sweep away from the scientific world

"This baseless fabric of a vision,  
Nor leave a wreck behind."

VI. and lastly, we remark, that if phrenology be tried by its *tendency*, we should be equally disposed to reject it. Viewed in relation to moral and religious subjects, we confess, we like not its aspect, and suspect its influence. It imparts a grossness to our conceptions, of the most spiritual exercises of the mind, without throwing any new or satisfactory light on the moral or intellectual phenomena of our being.

We are aware that the phrenologists do not regard the *elevations* and *depressions* on the skull as the *causes*, but merely as the *indications* of a man's character. But considering them only in this light, the question still is, are they *doubtful*, or are they *certain*? If the former, they are useless as criteria of character, and may be of disservice by leading us to form a false estimate either of others or of our own. If *certain*, and *infallible indications* of what a man is, they meet us in the form of an unmanageable impediment to that immediate and radical change, which may be necessary to render him what he *ought to be*,—a change extending to an entire revolution in his mental habits and

moral constitution. Hence it becomes difficult to reconcile the system with many of those striking transformations of character which we find on record, or which have fallen under our own observation; at the same time that it is very susceptible of being framed into an apology for those evil actions, and vicious propensities which it traces up to our physical constitution. A man is always pitiable for having weak eyes, or a bad digestion; and it will be difficult to convince him, that he is not equally pitiable for being born with a brain of a most unfortunate construction. We may exhort a man to "keep his heart with all diligence, for out of it are the issues of life:" but we should never think of directing him to alter the shape of his head, and, by contracting or extending any portion of his cranium, to change the size or position of any of its organs. To the *moral inability* implied by innate dispositions to do wrong, there appears to be superadded a *natural inability* to do right. In the former case the difficulty assumes the character of a refined and metaphysical speculation; in the latter it becomes clogged with corporeal appendages, is at once apparent to the lowest and most vulgar apprehension, and from the fact of its being so palpable, its pernicious influence will be proportionably extended.

We are, perhaps, a little antiquated in our notions, but we prefer the plan of our forefathers, that of directing men to look to their internal motives, rather than to their external make; to inspect their hearts,\* rather than their heads; for there will be found the principles to which our actions must be referred, and by which they will be estimated in the great day of final retribution.

But we must not proceed. We have preferred attacking the system on its own, i.e. on philosophical ground, and drawing our arguments from facts and reason: but if these have supplied the *materials* of "the armour wherein we

\* We use the term in its common acceptance without any regard to the disputes respecting its physical constitution or local residence.

trusted," a conviction resting on our minds of the anti-religious influence of the science, furnished the *motive* that induced us to "buckle it on." And we particularly mention this at the close of our article, as an apology to our readers for the undue length to which it has extended. Had we regarded phrenology merely in the light of a silly delusion, we might have been satisfied to smile at it, as the plaything of ingenuity, while passing on to more important business. But these are not our convictions; and though we wish not to deprive children, whether in longer or shorter garments, of any of their amusements, let them at least be harmless. If philosophers will have their toys, let them see to it that they be not of a description that may cut their own fingers, or endanger the eyes of their playmates.

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*The Hope of Israel; presumptive Evidence that the Aborigines of the Western Hemisphere are descended from the ten missing tribes of Israel.* By BARBARA ANNE SIMON. pp. 328. Seely. 10s.

THE subject of this volume is highly interesting and important. It presents the reader with a collection of facts, anecdotes, and reasonings admirably adapted to secure his attention and invite his inquiries. It may be thought that some of the analogies are far-fetched and that others are strained. Even admitting this, enough will remain to entitle the question to a thorough consideration; and such a decision as the amount of undisputed evidence will sanction. As an inducement to our readers to peruse the work and judge for themselves, we present the following extract from the introduction:—

"Suppose an extensive continent, a new world, should have been recently discovered, north-east of Media, and at the distance of a year and a half's journey from thence, inhabited by a people whose religion is pure theism, (the heathen nations being invariably idolaters); suppose them divided into tribes and heads of tribes, with symbols; destitute of letters, and in a benighted state, yet possessing all the marks of a people who had not only been civilized, but

favoured by a revelation from God; the former evident from their tumuli, the mathematical accuracy of their fortresses and the clay, silver, copper, and other vessels, and relics found in the neighbourhood of Mexico, Peru, and the great rivers where their ancient and populous towns had been situated; the latter, from the ceremonial observances of their worship and civil government: supposed to these circumstances, suppose amongst the tribes a variety of traditional fragments of the sacred history of the creation, and of the people of Israel:—suppose the names by which they designated the 'Great Spirit,' whom they believe the head of their tribes, is Yehowd, whom they also acknowledge as the omnipotent, omnipresent, and omniscient Creator and sustainer, on whom they are dependent from day to day for life and all things, who shall punish the unjust, and reward the just, after death. Suppose you find in some of the more intelligent, and in all their prophets, a national feeling of prerogative, as if they were conscious of being a peculiarly beloved people, who shall at a future time be repossessed of many privileges of which they are now destitute:—suppose that amongst these their return to their own land, where the sun rises, and from which their remote ancestors came, is cherished with a fond faith, together with the re-possession of the great good book which once belonged to their people:—suppose you find them observing certain appointed festivals and religious dances, in which the words Hallelujah and Yehovah are constantly repeated; counting their times by moons, and observing the first night of the new moon with rejoicings, celebrating anniversary feasts of a religious nature, one in gratitude for the green corn, and another for the in-gathering:—suppose you find among them an evening feast, in which the bone of the animal may not be broken, and if the provision is too much for one family, deeming it necessary to call in neighbours to eat it, burying before morning dawn the remainder, and eating bitter herbs to cleanse them from sin:—suppose they have places of refuge where the manslayer may flee, and whither the avenger of blood dare not intrude:—suppose they have a second place, where the priest must officiate in a certain dress, making an atonement, but from which other persons are excluded:—the high priest, when addressing the people, using what he terms "the ancient divine speech," calling his hearers the 'beloved peculiar people':—suppose they have a tradition that they have prophets who could perform miracles and foretell future events:—suppose they have an ark of the covenant imitated, which is not permitted to touch the ground, and which no one may presume to touch or look into, upon pain of death, except the officiating



priest, that all their males must appear annually; that they are acquainted with the history of the deluge, the building of Babel, the predicted baptism of the earth, by fire, and of the longevity of the ancients, who 'lived till their feet were worn out with walking, and their throats with swallowing;' suppose you find some of the tribes making an altar of twelve stones, on which no iron tool may pass, whereon they offer sacrifice with the custom of washing, anointing, and making loud lamentation for the dead, when in deep affliction, 'putting their hand on their mouth, and their mouth in the dust.' Suppose you find all these gleanings of revelation, and many more amongst a newly discovered people of Asiatic genius and manners, and Hebrew physiognomy, would you feel justified in refusing to acknowledge in this interesting people, the outcasts of Israel, who, when the times of the Gentiles are ending, must be brought to light, identified, and instructed by 'the daughters of the dispersed,' preparatory to their re-possession of their own land? With this clue let us, without pre-conceived opinion, listen to their traditions, broken and desultory, it is true, nevertheless derived from a revelation which they are conscious of having lost, but yet hope to regain, and you find in this people their own witness, perishing for lack of knowledge under the predicted grievous famine of the word."

1. *Practical Discourses on Regeneration, and on the Scripture Doctrine of Salvation by Faith.* By P. DODDRIDGE, D.D. With an Introductory Essay, by Ralph Wardlaw, D.D. pp. 356. Collins. Price 4s.
2. *Emmanuel; or a Discovery of true Religion, as it imports Living Principle in the Minds of Men: and on Communion with God.* By SAMUEL SHAW, late Minister of Long-Wharton, Leicestershire. With an Introductory Essay. By ROBERT GORDON, D.D. pp. 304. Collins. Price 3s. 6d.
3. *Olney Hymns, in three books. With an Introductory Essay.* By JAMES MONTGOMERY. pp. 387. Collins. Price 4s. 6d.
4. *The Christian's Defence against Infidelity: consisting of—1. Leslie's short and easy method with the Deists. 2. Lyttleton's observations on St. Paul. 3. Doddridge's Evidences of Christianity. 4. Bates on the Divinity of the Christian Religion. 5. Owen on the Self-evidencing light of Scripture. 6. Baxter on the Danger of making Light of Christ. With an Introductory Essay.* By THOMAS CHALMERS, D.D. p. 536. Collins. Price 5s. 6d.

5. *A Narrative of the Revival of Religion in New England; with Thoughts on that Revival.* By JONATHAN EDWARDS, A.M. With an Introductory Essay. By JOHN PYE SMITH, D.D. pp. 506. Collins. Price 5s. 6d.

In these truly excellent publications, the mighty dead and the esteemed living are united. No authors are entitled to more enlarged consideration nor to warmer commendation than those whose names adorn the title pages of these volumes; but none less need either. They are embalmed in our most sacred recollections, and range high in our divinity classics. Before many a benighted traveller they have suspended the lamp of heavenly illumination, and have been made eminently instrumental in their guidance through the dense and impure atmosphere of this moral desert, to the serene and cloudless expanse of everlasting day.

We would particularly call the attention of our readers to the *fourth* and *fifth* of the above articles. "The Christian's defence against Infidelity," &c. and "A Narrative of the Revival in New England," &c. By the former, they will be assisted to repel the insidious attacks of the artful and unprincipled—to perceive that the bulwarks of revelation are impregnable, and that all who are honourably intrenched within this venerable fortress, may confidently anticipate the total defeat of every effort to sap its deep foundations, or storm its lofty ramparts. In the latter, the Christian reader will find much to improve indifference, to excite zeal, to humble pride, to correct error, and to regulate exertion, in reference to such a revival of religion as multitudes are ardently seeking, and as all must acknowledge to be of unspeakable importance. The church of Jesus Christ is much indebted to the spirited publisher for this continued series of valuable reprints and original essays, which are after the best manner of their respective authors; and surely it is not too much to hope, that the extent of their circulation will not only be sufficient to prevent his regret, but to encourage his perseverance.

## NEW PUBLICATIONS.

1. *Truth against Error; or the Christian Aegis: conducted by Ministers whose sentiments accord with the doctrinal articles of the Church of England.* Edited by Thomas Keyworth. pp. 140. Price 1s. 6d. This monthly paper is composed principally of valuable extracts from eminent theological writers, and is designed for extensive circulation as an antidote to infidelity and superstition, &c. The twelve numbers composing the present volume contain much that is well calculated to effect the contemplated object, should their perusal be accompanied with the divine blessing.

2. *Pluralities indefensible.* By Richard Newton, D.D. formerly principal of Hertford College, Oxford. Abridged from the third edition. pp. 61. Longman. Price 3s. We sincerely hope that all those persons for whose especial benefit this work is abridged and neatly printed, may not only read it, but practically exemplify the edification they have derived from the perusal.

3. *A Treatise on the Internal Regulations of Friendly Societies; shewing the various existing Evils and Practical Remedies, and expounding the Doctrine of Restitution; also a Code of Rules: with Forms for the use of Magistrates in questions relative to such Societies; in which is given all the Material decided cases in Law and Equity.* To which is added, the new Act, 10 Geo. 4. c. 56. and an Appeal to the Right Hon. Lord J. Russell, M. P. on the Present State of the Law relating to such Societies; with a copious Index. Second Edition. By James Wright. In 12mo. price 5s. bds. pp. 371. Saunders and Benning. Price 5s. The worthy author has evidently bestowed much pains on the subject upon which he has written; but our limits will by no means allow us to follow him through the multiplied divisions and subdivisions of his book. We think, however, it may be very useful to a numerous class of his Majesty's subjects, who find it expedient to unite together in those friendly associations of which it treats, and to whose attention and perusal we would cordially recommend it.

4. *The Reference Testament; being the common version of the New Testament with References and a Key of Questions, Geographical, Historical, Doctrinal, Practical, and Experimental: designed to facilitate the acquisition of Scriptural Knowledge, in Bible Classes, Schools, Sunday Schools, and Private Families; to which is added, Outlines for Bible Class Instruction, Table of Proper*

*Names, accented for correct pronunciation, Geographical Table, Chronological Table, Table of Reference to the Prophecies, and a Miscellaneous Table.* By Hervey Wilbur, A. M. Second edition from the Sixth American edition, with three maps. Wightman. Price 4s. It is certainly one of the most gratifying features in the present period of our history, that so many and such successful efforts are making to impress the memory and enlighten the understanding with the inestimably precious truths of revelation. Such is the benevolent design of the "Reference Testament," and in furtherance of this felicitous object it will be found a valuable auxiliary. Those benefactors of our race whose minds are intent on the moral and religious improvement of their species, will eagerly embrace it as another engine with which to operate their truly benignant purpose, and the result of whose application will we trust abundantly reward their endeavours.

5. *Counsels and Cautions for Youth, in a series of Letters from a Father to his Son.* By J. Thornton. pp. 204. Westley. Price 3s. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Young people do indeed require both counsel and caution, and the author of this neatly written little volume has discovered no ordinary talent in imparting it, and it will be found greatly to the present and the future advantage of our sons and our daughters, to listen to its instructions, and conform to its directions. This addition to the juvenile library strongly commends itself to all who are intrusted with the care of youth, and who are deeply impressed with the necessity of providing a nutritious pabulum for their mental appetite.

### *In the Press, &c.*

A Topographical and Historical Account of Methodism in Yorkshire: giving an Account of its Rise, Progress, and Present State, in the City of York, and in every Town, Village, Hamlet, &c. in the County. The work will be accompanied by a large Map of the County, handsomely coloured, drawn expressly for the purpose, shewing at one view, the size and boundaries of each circuit, &c. 8vo. Eton in English.—The Eton Latin Grammar translated into English: with Notes and an Appendix. By the Rev. John Green. Second edition. In 12mo.



## OBITUARY.

### MISS MARY WELLS.

The relatives and friends of the subject of the following brief memoir trust, that in placing it on public record, they are influenced neither by feelings of vanity nor mere affection, but by the hope, that while its preservation will be gratifying to them, its publicity may be instructive and profitable to others, and productive of praise and glory to God.

Miss Mary Wells was born at St. Albans, Herts, in the year 1796. Blessed with pious parents, she was of course brought up in the "nurture and admonition of the Lord;" but little abiding concern respecting divine things appears to have been produced until she was about eighteen years of age. As is often the case with persons educated as she was, there do not appear to have been any very noticeable circumstances attending her conversion to God. She was accustomed to refer to the conversation of a pious female friend in London, as having been particularly useful to her, and also to the very powerful effect produced upon her mind on hearing sung in public the 285th hymn of Rippon's Selection. The 4th verse particularly attracted her notice, and impressed her heart:—

"O, make but trial of his love,  
Experience will decide,  
How blest are they, and only they,  
Who in his truth confide."

In October, 1818, after many mental conflicts on the subject, she was enabled publicly to avow herself "on the Lord's side;" and in company with a beloved relative was baptized, and received into the Baptist church at St. Albans. This profession, tremblingly made, the Saviour assisted her to adorn, and though her subsequent experience was marked by many vicissitudes of joy and sorrow, she bore frequent testimony that the paths of religion are "paths of pleasantness and peace."

Towards the close of 1819, some painful circumstances occurred in the church to which she belonged, which led to her attendance at the Independent chapel St. Albans; and ultimately to her entire removal thither. While this separation was on many accounts to be regretted, it is due to her to say, that to the day of her death the most cordial friendship and affection subsisted between her and her former connections.

Our departed friend was much favoured by the kind providence of God, and expressed frequently and consistently her lively sense of his goodness in this respect. In her employment as an instructress of the young, for which her superior natural talents eminently fitted her, it was her happiness to afford peculiar satisfaction, and to enjoy remarkable success. But while surrounded by the various and pressing avocations of a large and rapidly increasing boarding school, she was enabled to maintain a happy spirituality of mind, to evince exemplary Christian diligence, and to engage with activity in various works of Christian benevolence. Indeed, during the last two or three years of her life, there was such an evident advancement in the humility, devotion, and benevolence of her character, as was frequently the topic of private remark while she lived, and is the subject of sweet remembrance now she is no more. A few extracts from her correspondence and private memoranda will illustrate these remarks, and perhaps afford matter for interesting reflection.

Writing to a friend a few months since, she observes—"Some persons talk of heaven upon earth. Surely the only heaven that can be enjoyed on earth is to glorify God, and enjoy Him a little. But *this* heaven, that thief, the world, breaks into; in the heaven *above* we shall glorify Him always, and enjoy him for ever."

On another occasion she writes—"I

have great occasion to read David's psalms of praise. I thank God that in this uncertain world he certainly gives me much of his goodness. It not only *passes before me, it abides*. But I have still an unsatisfied wish; with his *favours*, I want more of *Himself*—more of that spirit which has the most powerful and divine influence over the heart.”—  
 “I sat down late the other night, with no other object than to think for a few minutes on the peculiarities of my lot, and constitution of my mind. Constitutional sins were soon the subject, and I concluded that few, perhaps none, had more sins to mourn over and contend with than myself. I mourn that I mourn not.”

On the subject of prayer and divine ordinances she writes—“So much are we the creatures of habit, that we can scarcely think we pray, unless we enter into our closet and pray in secret; but while this is so desirable, let us rejoice that in every place we are within a *sigh's reach* of heaven, and that there is no place in which our hearts may not be pervaded by a spirit of prayer.”

“Every retiring Sabbath seems to have increased solemnity added to its departing hours, leaving one less for religious improvement and preparation for an eternal state. But in the midst of unimproved means and slighted *best days*, we may still say

Thine earthly Sabbaths, Lord, we love!

I really could not help feeling happy to-day, from enjoying some sweet hope that the sacrifice for my sins, which I could not make, is made *for me*. Every thing which Christ did and suffered I feel I require. He is my dearest Lord, and I desire to love him more.”

Our departed friend was frequently depressed by the prospect of death, and in her later correspondence and conversations made frequent allusions to it, although she does not appear to have had the least presentiment of her own approaching departure. Referring to some recent instances of death, she inquires of a friend, “And who is led by these events to prepare, and to live

waiting for the coming of the Lord? O grave! where is thy victory? May we not reply, *Every where?* Death is so solemn, no wonder we feel an irresistible dread. Dr. Watts had very exalted and exhilarating views of future felicity, and yet he sings,

That awful day will surely come, &c.

I wonder that the mysterious and awful future does not seize on the minds of men, and hold them in constant and fearful anxiety; may I not add, if without a well-founded hope, in *horror*? I am frequently writing bitter things against myself, because I do not find the bias of my heart and affections spontaneously towards God; and forget (though I would not remember it as an excuse) that the flesh warreth against the Spirit—this clog of clay which I dare not lay down. O my friend, sin so mars and spoils, that we need something more purifying than nitre to cleanse away the subtle intermixture. The Mahomedans use frequent ablutions of water in their religious exercises; the Christian has far oftener need to use the ablution of the blood of Christ.”

Again she writes—“I used to think these lines extremely beautiful, and so they are poetically, but not practically;

There is a calm for those who weep,  
 A rest for weary pilgrims found,  
 They calmly lie and sweetly sleep  
 Low in the ground—

but now I do not think it so calm to feel nothing—so very sweet to sleep with corruption. The Christian dreads death, yet longs for happiness. O that fearful launch across the river of death!”

During the vacation at Christmas, 1828, she paid a visit to some beloved relatives at Hastings, hoping that change of scene would tend to benefit her then rather declining health. She seemed revived and benefited thereby, and on her return, though still unwell, prepared for entering on her active duties again; but God, in his mysterious, though all-wise providence, had otherwise determined.

At this period she writes—“I lately spent an evening at Mr. U.'s. He in-



vited us to realize the future meeting in heaven, about which we had been singing. He spoke of our meeting there in terms which afforded me sweet anticipation. I could not then, nor can I now restrain the tear. It is a theme which reaches the well-spring of my feelings; my hopes and fears are bound up in it."

Little did she imagine she was so soon to be there! Her indisposition increased, made rapid strides, and soon confined her to her room. Her disorder (typhus fever) was of that distressing nature which deprived her friends in great measure of opportunities of conversation; but while sensible she was calm, and no repining word escaped her lips. On the last visit of the writer, she asked him to remind her of some passage of Scripture on which she might meditate in her affliction. He mentioned, "Thou wilt keep him in perfect peace, whose mind is stayed on thee;" to which she

afterwards referred as consolatory to her mind, and in some degree realized in her experience.

Unceasing prayers were offered for her recovery, but her time was come to die. On Friday afternoon, Feb. 27, 1829, her afflicted relatives witnessed her departure from this vale of tears, they doubt not, to "enter into the joy of the Lord."

She was interred in the burial ground of the Baptist meeting, St. Albans, March 4, and on the following Sabbath funeral sermons for her were preached to crowded auditories; in the morning, at the Baptist chapel, by Rev. W. Upton, from Isaiah xxvi. 3., and in the evening at the Independent chapel, by her pastor, Rev. J. Harris, from Gen. xviii. latter part of 25th verse, "Shall not the Judge of all the earth do right?" "The memory of the just is blessed."

St. Albans. W. U.

## INTELLIGENCE.

### DOMESTIC.

#### Recent Deaths.

Died on Tuesday the 21st inst. at Chard, aged 66, the Rev. John Toms, nearly 30 years the beloved pastor of the Baptist Church in that town. The life and labours of this excellent man terminated together. He preached twice as usual on the preceding Sabbath, and while returning home from his chapel, was seized with apoplexy of which he expired in 48 hours. It is remarkable that his morning's discourse was founded on Matt. xxiv. 44. "Be ye also ready," in improvement of the sudden removal of a lady in his congregation.

On Monday the 29th July, died at Cranbrook in Kent, Mr. Thomas Ollive, for nearly forty years a member and officer in the Baptist Church there. His integrity and benevolence were highly respected, and the intelligence of his death produced in the neighbourhood an almost universal expression of esteem, "he was a good man." His funeral sermon was preached on the ensuing Sabbath by Mr. Exall of Tenterden, from Isa. xxvii. 5. to a crowded congregation.

Died June 28, after a short illness, aged 63 years, Mr. William Wilkins, of Dilton's Marsh, Wilts, and member of the Baptist church at Westbury Leigh. Seldom, perhaps, has any private member of a Christian church been more signally useful. From the period he first felt the value of his own soul to the time of his dissolution, he was engaged, as opportunities occurred, in recommending to others that Redeemer who was so precious to himself. He sowed by the side of all waters, and the great Husbandman did not suffer him to labour in vain. As his life was eminently useful, so his end was emphatically peace.

#### THE WELSH CALVINISTIC METHODISTS.

We have received a letter from Mr. W. Jones of Pulhely, complaining that the account of Mr. W. Jones' ordination at Llangefni, in our last Number, "contains an unmerited stigma cast on the Welsh Calvinistic Methodists."

In opposition to the statement that "they are instructed by an uneducated ministry," he affirms, "that some were educated at Oxford, and very many indeed are good Welsh and English scholars, and that there

is as much scholarship amongst the Calvinistic Methodists as there is amongst the other sects."

That so far from "the spirit of antinomianism pervading the country," he observes, "that there are antinomians in North Wales preaching with the Calvinistic Methodists; this I flatly and fearlessly contradict."

And that they are not under the influence of "prejudice against other sects," or destitute of "the social virtues," he bears the following pleasing testimony:—

"They also join hand and heart with the other sects, to carry on the object of the Bible Society, and I can speak from repeated and constant experience of the town where I reside, that they are as liberal in their donations towards the mission, and building cases of others, as others are to them. Further, did not the Calvinistic Methodists at Llangefni prove themselves possessed of the social virtues, in their kind and liberal entertainment of our ministers and others, at our yearly Association which was held in June last in their town? And I will also observe that our yearly Association for Carnarvonshire, was held in the same month in our town, and several respectable families of the Calvinistic Methodists sent to me, as it is customary with them on similar occasions, to offer beds and entertainment for our ministers. Last year our yearly Association for this county was held at Carnarvon, and the Calvinistic Methodists kindly lent us their commodious chapel on the occasion."

It is no part of our design to ascertain the precise point of correctness in these counter statements of our correspondents with respect to the above particulars; but we think it our duty to state that we regret the insertion of the obnoxious paragraph. The paper was received just at the close of the month, and in the hurry of our editorial duties, a thing well understood by those who are in the habit of conducting a periodical press, it passed through our hands without due notice, or we should certainly have drawn our pen over it.

It is neither consistent with our principles, nor, we trust, with our practice, to make the record of the divine goodness to our own denomination, the medium of conveying to the public an unfavourable impression respecting others, towards whom we hope ever to stand, not in the attitude of rivals and censors, but of friends and brethren, and workers together with God.—ED.

#### THE YEARLY EPISTLE OF THE SOCIETY OF FRIENDS.

DEAR FRIENDS,

We are reverently thankful that we have been permitted to meet together on the pre-

sent occasion, and to know the love of God shed abroad in our hearts, through Jesus Christ our Lord. We have been favoured to proceed with the usual, yet important business of this meeting in brotherly harmony, and have felt that our spiritual strength has been renewed by thus uniting in religious travail for the best welfare of our Society.

Amidst the ordinary engagements of this meeting, we have received accounts of the sufferings of our members, in support of our Christian testimony against tithes and other ecclesiastical demands, as well as in consequence of a few claims for military purposes; the amount thus reported is upwards of 13,800l.

In proceeding to unfold the Christian solicitude which has prevailed in this meeting, we would express an earnest desire that the confidence of all our dear brethren and sisters may be humbly, yet firmly, fixed upon God. He changeth not; his compassions "are new every morning;" his promises are sure; and "his kingdom ruleth over all." His "word is settled in heaven," and his "faithfulness is unto all generations." His name "is a strong tower; the righteous runneth into it, and is safe."

It pleased the Father, in his abundant mercy and love to the human race, in their fallen and lost estate, to give his only begotten Son, the Lord Jesus Christ, that "whosoever believeth in him should not perish, but have everlasting life." Oh! then, that not one amongst us may, by neglecting or undervaluing this blessed means, come short of that rest which is prepared for the people of God. May we all, in true and living faith, accept the Saviour of men as our Redeemer and deliverer from the thralldom of sin. "In Him dwelleth all the fulness of the Godhead bodily;" He is that eternal Word which in the beginning was with God, and was God; and who was made flesh, and dwelt among men. He offered himself a sacrifice for our transgressions, "the just for the unjust;" "we have redemption through his blood, even the forgiveness of sins." He, our ever-living Intercessor and "Advocate with the Father, Jesus Christ the righteous," "is passed into the heavens," and "sat down at the right hand of the Majesty on high."

These sacred and essential truths of the Christian religion were the faith of our early predecessors, and have been uniformly upheld by our Society, from their day to the present period. It is a cause of thankfulness to us, that we can entertain the full persuasion that these truths are dear to Friends in this land, in Ireland, and on the American continent; although we have to mourn over many on the other side of the Atlantic, once in fellowship with us, who have widely departed from the truth of the



**Gospel.** The epistolary intercourse with our dear brethren in those countries has been maintained at this time to our instruction and comfort.

In contemplating those highly important truths to which we have already adverted, we are renewedly convinced of the great need there is for a deep and constant sense of the infinite power and wisdom of God, and of the very limited faculties of the human mind. We ought to meditate on these things in humility and sincerity of heart; and reverently and fervently to desire that our understandings may be illuminated by the Holy Spirit. Then will our faith in their vital importance become more firmly established, and our hearts glow more and more with gratitude to God, for the inestimable blessings provided for us in the Gospel of life and salvation.

We are thankful that, as a Christian people, we are, through divine mercy, one in faith; but how highly incumbent is it that we should be individually concerned, not only to accept in simplicity the doctrinal truths of Holy Scripture, but earnestly to strive that we may be coming up in the practice of every Christian virtue! Look then unto Christ, dear friends, we beseech you; that you may come to know him to "dwell in your hearts by faith," and to rule there by the power of his blessed and eternal Spirit. Be awakened to the necessity of "working out your own salvation with fear and trembling." Let the knowledge of your proneness by nature to transgress the law of the Lord, incite you to seek after a death unto sin and a new birth unto righteousness; and ever remember, that it is by faith and repentance, by prayer and obedience, that the work of sanctification is to be carried forward.

He that is concerned to live as becomes a consistent Christian (a character to which we all ought to aspire), will often meditate upon the precepts and example of our blessed Lord and Saviour; precepts which, as they regulate the life of man, increase his happiness, and usefulness, prepare him to meet with patience the trials incident to humanity, and to look forward to a participation in those joys which shall be hereafter revealed. And as we are enabled to follow, though at a distance, the great and perfect pattern set before us in the Gospel, the heart becomes expanded in love to God and man; and all those passions and dispositions are kept in subjection, the unrestrained indulgence of which destroys the peace and harmony of civil and religious society.

The humble endeavour to observe the precepts of the Gospel leads to purity of heart and conduct; it induces strict integrity in all our transactions, and gives rise to the exercise of that meekness and charity

which shine forth in the conduct of the true and practical believer in the Christian religion. If we seek first the kingdom of God and his righteousness, we shall be instructed by the example of pious men, but not blind to their infirmities; comforted by their society, but not dependent upon it; helped by religious conversation, but not disposed to enter into it hastily or superficially. If we are concerned aright for the cultivation and cleansing of our own hearts, impressed with the importance of our own stewardship unto God, and duly sensible of our own sins, and great need of forgiveness from Him, we shall become very cautious how we converse on the failings of others, and anxious not to violate that charity which is enjoined upon all; that love which is the true badge of discipleship.

A real hunger and thirst after righteousness will lead us gladly to embrace all opportunities of meeting together for the public worship of Almighty God. We shall then feel it to be one of our greatest privileges thus to draw near unto Him, and to unite in waiting upon and worshipping Him in spirit and in truth. We shall rejoice to seek after the influence of his love and power, and to pour out our souls in secret supplication for the continuance of his blessing and preservation. At this time we have in an especial manner felt the advantage of being constant in availing ourselves of those opportunities which are afforded us in the course of the week of coming before Him; occasions when we are called upon to withdraw from the cares and perplexities of life, and to seek the Lord and his strength.

Nor will our approaches to the throne of grace be confined to the attendance of religious meetings. Impressed with the benefit and the need of a daily supply of heavenly help, we shall be often seeking for the renewal of our spiritual strength; and in our private retirements, as well as in select opportunities in our families, for this purpose, as also for reading the Holy Scriptures and the writings of pious authors, we shall seek to be imbued with a deep sense of the power and presence of the Almighty. Discouragements of various kinds may prevail and abound in the course of our pilgrimage; but how obvious are the danger and folly of relaxing to "press toward the mark for the prize of the high calling of God in Christ Jesus!" And such are his condescension and goodness, that he at times permits those who put their whole trust in Him, consolingly to feel that there are no joys like unto the joy of his salvation.

The great importance of cultivating true piety and virtue, is what we are at this time concerned earnestly to press upon every one. If this become, as it ought to be, the main object of our lives, the fruit of the

Spirit will be apparent. But we are constantly to bear in mind, that this is not the place of our rest. The warfare must be maintained; we can at no period put off the armour with safety; we have an unwearied enemy to contend with, whose temptations are diversified, subtle, and insidious; the path of life is an arduous one; but, thanks be unto Him who is omnipotent, his grace is all-sufficient. As he is daily sought unto, he strengtheneth our souls, and increaseth our confidence in Him; and if we faint not, but persevere unto the end, he will give the victory through our Lord Jesus Christ.

"Unto Him," then, "that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

Signed in and on behalf of the Meeting,  
by

JOSIAH FORSTER,  
Clerk to the Meeting this year.

## ORDINATIONS, &c.

### FFYNON, PEMBROKESHIRE.

On Wednesday, May 20, brethren Theophilus Thomas and Richard Phillips were ordained co-pastors of the Baptist church at Ffynon, in the county of Pembroke. At ten, A.M. brother D. Phillips of Pennel, commenced the public service by reading the Scriptures and prayer; brother W. Harvard delivered the introductory discourse; brother T. Williams, Salem, offered up the ordination prayer; brother T. Jones, Rhyd-wylm, delivered the charge to the young ministers, from Acts xx. 28.; brother H. Davies, Llangloffan, addressed the church from 1 Cor. iv. 1.; and brother J. H. Thomas, Moleston, preached to the congregation at large (chiefly in English) from Matt. xiii. 31, 32. and concluded in prayer.

Divine service was conducted in the same place the previous evening, when three of the brethren were set apart to the office of deacons. Brethren M. Morris, T. Jones, B. Thomas, and S. Evans, were severally engaged in the different exercises of this interesting service. The divine presence was manifestly enjoyed on the occasion, and the very large assembly, about 2000 persons appeared deeply impressed by the solemnities of the services.

### ROAD, NORTHAMPTONSHIRE.

July 15, Mr. Jayne, late of Campden, was recognized the pastor of the Baptist

church at Road, Northamptonshire. Mr. Barker of Powcester proposed the questions; Mr. Gray of Northampton addressed the minister from Col. i. 28; and Mr. Simmons of Olney the church, from 1 Thess. v. 13; and Mr. Cuttriss of Ridgmount preached in the evening from Matt. vii. 11. Mr. Smith, Bristol student, Mr. Knowles of Hackleton, Mr. Hands, Missionary from Bellory, Mr. Wheeler of Bagbrook, Mr. Howlett of Burford, Mr. Clark of Long Buckby, and Mr. Steers of Cranfield, were also engaged in the other services of the day.

It is earnestly hoped that the edifying discourses and the delightful devotions of this occasion, may long be in the profitable remembrance of the large assembly present.

### LEIGHTON BUZZARD.

On Thursday, June 25th, the Rev. Edward Adey, late a student of the Newport Pagnell Evangelical Institution, was ordained pastor of the Baptist Church at Leighton Buzzard, Beds. The Rev. Thomas Terry, of Princes Risborough, commenced by reading and prayer. The Rev. J. Brooks, of Fenny Stratford, explained the principles of nonconformity. The examination was conducted by the Rev. T. Middleditch, of Biggleswade. The Rev. T. Uppendine, of Hammersmith, offered up the ordination prayer; the Rev. T. P. Bull, Tutor of Mr. Adey, delivered an appropriate charge from 1 Cor. ix. 17. The Rev. E. Daniels, of Luton, addressed the church from Phil. ii. 2. "Fulfil ye my joy." And the Rev. M. Castleden of Woburn, concluded the solemn services of the morning. The hymns were given out by the Rev. Messrs. Aston, Denton, Gunn, Hitchin, Phillips, Skeen and Wayne (Independents.) The Rev. Samuel Hillyard of Bedford, preached at night, and the Rev. Samuel Hobson of Maulden, at the preparatory service the preceding evening.

The engagements of the day were solemn and gratifying, and the attendance numerous and respectable.

The friends of this interest desire to record their gratitude to the Great Head of the church for the enjoyment of peace and the appearance of prosperity. We are happy to state that the increased number of hearers, renders an enlargement of the Meeting-house desirable and necessary.

### RAMSEY.

On Thursday, Aug. 4th, Mr. Titus Jenkins, late of Stepney Academy, was ordained pastor of the Baptist Church at Ramsey, Huntingdonshire. The Rev. J. Dobson of



St. Neots, commenced the service with reading the Scriptures and prayer; the Rev. J. Hemming, Kimbolton, stated the principles of dissent, and asked the usual questions; the Rev. S. Green, of Thrapstone, offered up the ordination prayer; the Rev. T. C. Edmunds, M. A. of Cambridge, addressed an impressive charge to the minister founded on 1 Cor. xiv. 12; and the Rev. S. Thodey of Cambridge, preached to the people from Ezek. xxxiii. 30—33, and concluded in prayer.

#### CORSHAM.

On Thursday, Jan. 1, 1829, a new Baptist meeting was opened at Corsham, Wiltshire, when three sermons were preached; in the morning by Mr. Viney of Beckington, in the afternoon by Mr. Sturges of Melksham, and in the evening by Mr. Thorpe of Bristol. Several neighbouring ministers were present, and took part in the services, which were all well attended.

The following brief notice of the rise and progress of this cause is subjoined, with a view to encourage the friends of the Saviour who may be similarly situated to undertake or persevere in a similar attempt.

In February, 1822, two or three pious persons commenced a meeting for prayer in a destitute part of the town, with which they connected the reading of Whitfield's, Beddome's, and other sermons. The Lord was pleased to bless this effort for his glory, to the conversion of several individuals, and the room becoming too small for the increased attendance, the friends purchased some ground, on which they at first erected the present vestry, the overflowing congregations in which have encouraged, and indeed necessitated, the building of the meeting. Thus in waiting upon God they have increased their strength.

#### COLEFORD.

The Baptist meeting house at Coleford having been rebuilt and enlarged, was opened for divine worship on Wednesday, March 25, 1829. In the morning, the Rev. T. Winter of Bristol commenced with reading the Scriptures and prayer; our much lamented friend, the Rev. W. Winterbotham, was announced to preach the first sermon, but was prevented by the affliction which has since terminated in death; the Rev. John Davies of Rodborough very kindly consented to supply his lack of service, and preached from John xii. 21. "We would see Jesus." In the afternoon, the Rev. T. Winter preached from Acts iv. 31, 32. In the evening the Rev. W. Jay of Bath

preached from James i. 5. and concluded with prayer.

Prayers were also offered by the Rev. Messrs. Horlick of Mitcheldean, Evans of Abergavenny, Jones of Blakeney, and Campbell of Chepstow; and suitable hymns were read by the Rev. Messrs. Claypole of Ross, Williams of Ryeford, Prain of Little Dean, Owen of Chepstow, Wright of Lydbrook, Burroughs of Llandogo, Winter of Bristol, Davies of Rodborough, and Fry, Minister of the place.

The meeting house was first built about thirty years ago. It was enlarged in the year 1815, and rebuilt in 1828. It is now 51 by 40 feet in the clear, with a deep gallery in front of the pulpit, and there are pleasing prospects of future usefulness.

#### KENILWORTH.

On Tuesday, April 7, a small neat chapel in the Particular Baptist denomination was opened at Kenilworth. Morning service commenced at eleven o'clock: Brother Jerard of Coventry, Independent, began by reading and prayer; brother Morgan of Birmingham preached from 2 Cor. x. 4, 5; and brother Percey, of Warwick, Independent, concluded.

Afternoon, three o'clock, brother Peggs, General Baptist, of Coventry, began by reading and prayer; brother Swan of Birmingham preached from Isa. xl. 1; and Mr. Franklin of Coventry concluded.

Evening, at six o'clock, brother Jarvis, jun. near Coventry, commenced the service; brother Mursell of Leicester preached from 1 Cor. xiii. 12; and brother Jones of Wols-ton concluded.

Hymns were given out by brother Cole, minister of the place. The congregations were very good and respectable, especially in the afternoon and evening, and the collections, including a donation from brother Mursell of 51., amounted to more than 251.

Thus terminated a most happy and interesting day, and one that has been longed for for years.

Kenilworth, situated in the centre between Coventry, Warwick, and Leamington, is five miles from each place; and had never, so far as is known, a Baptist church in it till within the last six or seven years. Its population, for a village, is very considerable, being estimated at 3000, a circumstance abundantly more claiming the attention of real Christians, than any thing connected with its justly celebrated scenery. The church now consists of 24 persons. These, with the congregation, are in humble life; they, however, raised a sum sufficient to purchase the land for the building: their friends at Coventry exerted themselves, and

raised upwards of 100l. This has been very properly felt and met at Birmingham, and at some few other places, so that the monies subscribed amount to near 300l.: full 200l. more will be needed, for which an appeal will be made to Christian liberality. May this rural spot, under the blessing of heaven, blossom and bud like the rose!

#### ISLEHAM.

The old Dissenting interest at Isleham originated in the labours of that devoted servant of Christ, Mr. Holcroft, who, with many other distinguished ministers in the church, was ejected by the Act of Uniformity, which took place August 24, 1662. After the ejection, he preached with indefatigable exertion in very many of the villages in Cambridgeshire; and in some of them churches were formed, over which he was considered the pastor. At the death of Mr. Joseph Oddy, the companion of Mr. Holcroft in labours and sufferings, those societies became separate churches. One of them met at Isleham, and continued for many years in connection with Burwell, the only dissenting cause in this part of the county. Most of the churches in this neighbourhood are branches from the original stem at Isleham; this is more especially the case with the churches at Newmarket, Barton Mills, and West Row, Mildenhall. Although there have been many branches from this church, it still lives; and under the smiles of an approving Providence, it is hoped, will continue to exist, as a future blessing to many persons in this populous village.

The meeting house lately occupied by the friends of this ancient cause was not only very incommodious, but was considered to be in a dangerous state; the walls and roof being much decayed. About two years ago a meeting of the principal persons in the church and congregation was called, and it was resolved, if practicable, to heighten the end walls and one side, take down and remove the other side wall, twelve feet back, and to put on a new roof, the expences of which would have been chiefly defrayed by the friends themselves. But on examination by an eminent and disinterested builder, Mr. Biggs of Linton, he gave it as his decided opinion, that the old walls would not support such an alteration. The only alternative was, therefore, either to build a new chapel, or to continue to meet in the old one, with all its disadvantages and dangers. After much deliberation and prayer for divine direction, it was determined to build a new one, 40 feet by 32 feet in the clear, with one gallery, and a small vestry. The sum

required will not be less than 500l. besides the materials from the old building; of this sum nearly 200l. will be raised at Isleham, and towards the deficiency, it is confidently hoped that the friends of evangelical truth will, when called upon for that purpose, cheerfully contribute.

The necessity of the case will appear, when it is affirmed that there are families who for years could not be accommodated with seats; that the Sabbath school might be increased to nearly double; that there is in Isleham a great spirit of hearing amongst an increasing population of nearly 2000 persons; and especially when it is asserted that our anxious fears, and the opinion of the builder relative to the dangerous state of the old building, were more than confirmed, by taking it down. Such was the decayed state of the walls and timbers, that it appeared to persons who saw them, an astonishing instance of preserving mercy that it did not give way at a time when the people were assembled.

On Monday morning, the 27th of April, notwithstanding the unfavourable state of the weather, a very considerable number of persons assembled on the site of the old building, when, after singing part of a hymn, the first stone of the new chapel was laid by the minister of the place, and prayer was offered by the Rev. T. May, the Independent minister at Fordham. The assembly then retired, on account of the rain, to a spacious barn, which had been kindly lent and fitted up for the use of the congregation during the interval of rebuilding their meeting house. Here a great number of persons were convened, besides those who were present at the laying of the stone, and attentively listened to a most affectionate, warm, and appropriate address, founded on Isaiah xxviii. 16, delivered by the Rev. C. Elven, Baptist Minister at Bury Saint Edmunds. The devotional exercises in the barn were conducted by the brethren Ellington of West Row, Mildenhall, and Buckpitt of Burwell.

May the deeply interesting and affecting solemnities be remembered with sacred delight, through the changing scenes of time, and amidst the serene and undisturbed felicities of a heavenly world!

#### NOTICE.

The Berks and West London Association will hold their annual meeting at Reading, on Tuesday and Wednesday, the 8th and 9th of September. Mr. Southwood to preach.

*Erratum*—Page 331, 1st col. line 12, for "act" read "art."



# IRISH CHRONICLE,

SEPTEMBER 1829.

REPORT OF THE REV. JOHN FRANKS, OF  
THE SCHOOLS UNDER THE SUPERIN-  
TENDENCE OF THE REV. JOSIAH WIL-  
SON OF SLIGO.

*To the Committee of the Baptist Irish So-  
ciety.*

*Limerick, July 24, 1829.*

GENTLEMEN,

AFTER I left Mr. Briscoe, according to your instructions, I visited Mr. Wilson, and accompanied him in an inspection of the schools under his superintendence, a report of which I now send you.

**Sligo Infant School**—Established 1828, and the mistress well qualified for her interesting employment.

**Mill-Brook School**—In a good state, under the patronage of E—P—, Esq. who pays the rent of the place in which it is held, and has it in contemplation to build a room expressly for the object; it is inspected twice a week by a young lady of the neighbourhood.

**Lion Street Walworth School**—Is well conducted, the proficiency of the whole of the children creditable to themselves and the diligent mistress, and regularly superintended by Mrs. Young, a lady in the neighbourhood, who kindly supplies the girls in part with work.

**Boyle School**—Large and prosperous, the children spell and read correctly; thirty-six of them repeated from one to forty-six chapters; twenty writing, twelve in arithmetic, in which some of them have made considerable progress, and two are going a second time through Gough's Arithmetic.\* Twenty-two premiums were awarded for the last quarter, and to which only those are entitled, who have in that time committed five chapters to memory.

**Deer-park School**—Opened April last, the room in which it is conducted is completely crammed, and could a larger one be obtained, more children would attend: liberal offers are made for building one.

**Brickliff School**—Commenced about a month ago, in a populous neighbourhood, and under very encouraging circumstances. It is on the estate of a nobleman who will immediately build a school-room.

**Rye School**—Has been, and the master also, violently opposed; but he is an active

and determined man, and amidst almost unequalled difficulties has stood his ground, and kept together a large and prosperous school, in which he has been greatly encouraged by some of the neighbouring gentlemen.

**Carter Lane Female School**—Is on the estate of Richard Wood, Esq. superintended by the Misses Wood, and its order, and cleanliness, as well as general good state, highly creditable to the mistress, and the ladies who watch over the children with constant solioitude; twenty of whom repeated from three to twenty-four chapters with admirable correctness; one of them only eleven years old, committed to memory in the last quarter fifteen chapters, and repeated them with scarcely a mistake. The ladies employ much of their time in making up articles of sale to purchase the children clothing, and told Mr. W. and myself, "that such is the desire for learning in the neighbourhood, that many of the girls have gone to service for three or six months, to earn a few shillings to purchase clothes to come to school." We had one instance of the kind before us: the poor girl was then in service, and such was her anxiety to be at school, that she obtained permission to attend the examination, and repeated fourteen chapters.

**Dunagold School**—Established last year, and succeeded well, till injured by opposition, which at present has in a measure abated, and the school is recovering its former prosperity.

**Gerb School**—Truly satisfactory. A boy only seven years old, (brother to the little girl in the Carter Lane School, that committed to memory fifteen chapters in the last quarter,) repeated thirty-five chapters.

**Deahamead School**—Established September, 1828, in a populous neighbourhood, where a school had not been known to exist: has been greatly opposed, but from the steady support of some of the neighbouring gentlemen, by whom it is patronized, and a comfortable school-room provided, has maintained its stand. The master is pious and diligent, and his amiable spirit, and conduct, have made many of his former opposers his friends.

**Lyme School**—Was formerly much opposed, but without the least effect; the parents determined and persevered in sending their children, not even one of them was kept away, and is at present going on peaceably and successfully.

**Drumshambo Female School**—Com-

M M

\* In this country a very popular work of the class.

menced February last, is superintended by several ladies in the neighbourhood, and the needlework of the girls said to be good, the same observation cannot be made of their spelling and reading, but to which the mistress promised future attention.

**Drumdaff School**—In a general good state. This and the two preceding schools are patronized by the pious clergyman of the extensive parish in which they are held.

**Providence School**—Is large, and likely to be much increased, but is not in so good a state as could be wished, and if a speedy alteration be not made, Mr. W. will have to use the certain means of effecting one, viz. "no improvement in the children, no pay for the master."

**Harlow Female School**—Constantly opposed, but maintains its stand, is regularly superintended by the lady of the clergyman of the parish, and is all that could be expected, and almost all that could be wished, and the girls' needlework is said to be excellent.

**Little Alie Street Female School**—Successful and interesting, several of the girls have given satisfactory evidence that they are savingly acquainted with the Holy Scriptures; is superintended by two ladies in the neighbourhood, one of them the lady of the clergyman of the parish, and who may truly be said to be another Dorcas, and at the time of our leaving their hospitable roof, presented her fervent prayer "for the blessing of heaven on your Society, for the good it had done in that neighbourhood."

**Trowbridge School**—The spelling and reading good, and the repetitions generally correct.

**Kilargue Female School**—Commenced in September last, is doing well under the superintendence of the lady of the clergyman of the parish, and her daughters, and the girls are considered to have made great improvement in the last quarter.

**North-end Crayford Female School**—Is well conducted by a clever and diligent mistress, superintended by a lady in the neighbourhood, the general improvement of the children satisfactory, and their needlework said to be good.

**Chatham School**—Is suffering greatly from violent, cruel, determined opposition. The parents were threatened with having the rights of their church withheld from them, if they continued to send their children, and that proving ineffectual, they were told if they persevered, they should not be permitted to come into the chapels, which in some instances succeeded, in others not. The master has stood firm, and said he would continue to do so. The spelling and reading of the children were good, and many of them repeated from six to thirty-six chapters each.

**Dean Street Female School**—Is opposed from the same quarter, and by the same means as the above, but has maintained its stand, and by "going forward" is hoped will recover from the injury so wickedly done it. The mistress is diligent, the needlework said to be good, and sixteen premiums were given, two of them Bibles, which are only given when twelve chapters have been committed in, and are repeated at the end of the quarter. I might here observe, that premiums are indispensably necessary to induce the children to commit the Scriptures to memory, and in many instances, serve to overcome the opposition made to their attending the schools.

**Temple House Female School**—Is in the domain of the long proved friend of your society, Col. P. The spelling and reading of the girls is good; twenty-four of them repeated from twenty-four to sixty-five chapters each, and their needlework, I have heard many ladies who have seen specimens of it, say it is very superior. A great number of them are made comfortable and decent in their appearance by the money they get for their work in the school.

**Curry School**—Was conducted by a worthy master, and going on successfully, but from violent opposition is for the present broken up.

**Moylough School**—Was established about three months ago, but from the same cause as the above, is now extinct.

**Bedford Court School**—Is in the same parish as the two last named, was in a flourishing state, having in it 127 children, within the few last weeks has been greatly opposed, and by the command of the superior publicly denounced from the altar, but with what effect remains to be proved. Present at the inspection sixty; spelling, reading, and repetitions very good.

**Rathbarn Female School**—Is patronized by the clergyman of the parish, and constantly superintended by his lady, and as might be expected from such care and instruction, the improvement of the girls is great, and their work said to be excellent.

**Haddington School**—Greatly opposed, and the parents who send their children are threatened with their confessions not being heard, but amidst all is going on well.

**Coolany School**—Is on the estate of the warm friend of your Society, and liberal patron of general education and human happiness, Major O'H., and has been much opposed, but not destroyed nor likely to be. The master is patient and persevering, and the progress of the children considerable.

**Sooey School**—Doing well, 284 chapters were repeated.



Gortahorky School—Has but lately been re-opened, the master having been ill with a fever.

Castledargan School—Conducted by a worthy master, the spelling, reading, and repetitions good.

I preached at Boyle several times, and at Knockadoo, Drimheriff, Drnmakair, Balenacarow, Coolany, and Kingston, to large and attentive congregations, in which, and other places, Mr. W. preaches.

I found the Scripture Readers under his superintendence men of equal piety and worth, with those I had met on the other stations, and have had satisfactory proof of the great and general success of their labours.

The appalling term, opposition, frequently occurs in the foregoing report, but upon the whole, your society has great cause for thankfulness, perhaps as much so, as any kindred institution. When we duly consider the desire of the children to attend the schools, and of their parents to send them, and the nature of the education proposed for them, in what an awful light does the conduct of those appear, who *tyrannically* take away from them the *key of knowledge*, and seek to keep them in the most *degraded mental slavery*? Surely that must be a bad cause, which dreads the light of God's word, and can only be supported by ignorance of it; and what a sad account will its advocates and abettors hereafter have to give. It is true this violent and cruel opposition is in some respects a subject for joy, as it will not fail in the end, to convince the too long deceived people of the cheats practised upon them, and lead them to think of, and assert their rights as rational and accountable beings. Let the friends of scriptural education go on with their divinely benevolent work, and the cause of ignorance and intolerance must fall before them! Happy, happy England! thou at present knowest but little of the cruel, degrading, and tyrannical spirit and effects of popery. What would the poorest of thy free born sons and daughters feel and say, if their clergyman or minister were to talk to and threaten them, as the Roman Catholic priest does his enslaved and terrified flock? A day of deliverance as well as of retribution will come; Lord hasten it, hasten it, that Ireland might be given to thy Son for his inheritance, and the uttermost parts of the earth for his possession!

I am, Gentlemen,  
Very respectfully yours,  
JOHN FRANKS.

*From a Reader of the Irish Scriptures.*  
Kilinumery, June 27, 1829.

REV. SIR,  
I have during this quarter as usual, read

the word of God to my neighbours, and endeavoured in my feeble way to make them acquainted with its hallowed contents. Every possible opportunity since my last communication, has I trust, been usefully employed. I am gladly received in every direction of my neighbourhood, and I am rejoiced to hear many of them pour out their fervent prayers for the eternal felicity of all who have been instrumental in bringing them and their families to an acquaintance with the word of God. On the second Sabbath of last month, I had the happiness of hearing an individual in whose house I have frequently read, make the following declaration, "I have," said she, "great cause of thankfulness to the Almighty, that was mercifully pleased to raise up the good Society who has sent the word of God; and the messenger who reads it. Before your reading of that blessed book, my husband was a riotous and extravagant liver; my children also in a great measure followed his example. But since, his manner of living is entirely changed; instead of spending his substance in the public house, he now prays that his Redeemer may pardon his wickedness and folly. My children have also a similar change wrought on them, so that instead of spending the Lord's day at their former amusements, they spend it in reading or hearing the word of God read." The fervour and warmth with which this poor woman spoke, would in my mind, more than repay a reader for a hundred years of his labour.

I am happy to say that my own house on the Sabbath day is numerously frequented by visitors from several parts of the neighbourhood, in order to hear the Scriptures read and explained to them.

Yours, &c.

A. R.

*From a Reader of the Irish Scriptures.*

Mountshannon, July 14, 1829.

REV. SIR,

On the 16th ult. I left this for Limerick; and on my way thither I visited the schools in Ogonally and Birdhill, and had many interesting conversations with several groups and individuals, many of whom seemed to be earnestly inquiring the way to Zion; but as the fields are rarely found divested of tares, alas! others were like Gallio of old, not caring for these things. I next repaired to Camass, where I was received by the Dorcas of that place, and staid there ten or eleven days, and had an attentive congregation of 35 or 40 persons every morning and evening; and visited several persons in their fields and houses every day, many of

whom frequently came, nearly like Nicodemus, in the evening, to hear me again concerning these matters, and some of them expressed much thankfulness. Mrs. B. came one morning, and told us the priest would be with us immediately after breakfast, to put us all down. Just as morning service and prayer were over, and the people going away, the priest appeared with a great company, whom he invited to witness the defeat of the "new light." They were all received and seated in the parlour, where, by their looks, they manifested an ardent desire to have the discussion commenced. After some manoeuvres of courtesy, the priest turned towards me, and asked if I were the teacher of the new religion? I said a little inquiry would prove who were the innovators on true religion, and for what purpose those innovations were introduced: and asked him, What did he call the *new*? Did he call the doctrine of the Old and New Testament a new religion? "Will not you (said he) believe any thing but what you find in the Bible?" I said, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. And if we (said St. Paul) or an angel from heaven, preach any other gospel unto you than that you have received, let him be accursed." The priest said he knew not my faith, and called for a pen and ink to write it. I said I would spare him the trouble, and handed him the New Testament, and told him I believed every word of it, and consequently it was a summary of my faith. He next said, "You do not believe in baptism." I said, not in sprinkling infants, such as he used; and said I was willing to shew every man the reason of the hope that was in me, and that I would discuss the doctrine of baptism with him or any other person, as it regarded the proper subject and mode. I stood up and addressed the people, and told them I felt very happy to have an opportunity of exposing, in the presence of their priest, the monstrous absurdities that were imposed on them; and held up the Douay Testament, and desired them to remember that the book I quoted from was the book sanctioned by the Romish hierarchy, and said if the priest would prove that I was wrong in coming out from among them, and shew in the Bible the existence of the various doctrines which they pressed and imposed on the people, I would return to them (the Romanists). I desired the priest to choose any of the disputed points of doctrine which exist between the protestants and papists, and I would require no evidence but the Douay Bible, neither would I give credit to any proof that would not be

shewn me therein. He then asked, if the king of England appointed the poorest peasant in the room to the commission of the peace, could he understand and execute justice between man and man? This question arose about the people reading the Bible. I answered by asking him, Could king George accompany the commission with a suitable and sufficient spirit, so as to qualify the man for his situation? and added, that the King whose laws I was advocating, viz. the King of kings, said, "If you, being evil, know how to give good gifts to your children, how much more shall my heavenly Father give his holy Spirit to them that ask him?" And also, Ask and you shall receive, &c. And Jesus lifted up his eyes and said, I thank thee, O Father, &c. 1 Cor. i. 27. But God hath chosen the foolish things, &c.

To the surprise and great astonishment of all present, this Goliath laid down his carnal weapon, though in his estimation it was like a weaver's beam; he openly acknowledged he was not equal to, nor prepared for such a controversy; and I can assure you the people seemed to look upon the priest with different eyes.

Yours, &c.

S. R.

## CONTRIBUTIONS.

*Received by Mr. Burls.*

	£.	s.	d.
Per Mr. Mursell, Leamington..	5	0	0
Per George Lowe, Esq. Bond- street Auxiliary, Birmingham	19	14	8
Milton, per Rev. George Jayne	1	10	0
Moulton, per Mr. Underwood..	2	10	0
Moiety of Collection at Brauns- ton, for Northamptonshire Union.....	4	8	10
Thrapston, per Rev. S. Green..	5	0	0

*Received by Mr. Ivimey.*

Collected by the Rev. M. Fisher,  
of Liverpool, at Scarborough,  
Bridlington, and Hull ..... 50 7 0

*Subscriptions received by W. Burls, Esq.*  
56, Lothbury, Treasurer; Rev. J. Ivimey, 14,  
Southampton Row, Russell Square; and Rev.  
G. Pritchard, 10, Thornhaugh Street, gra-  
tuitous Secretaries.

# MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## BAPTIST MISSION.

### FOREIGN INTELLIGENCE.

#### JAMAICA.

Our brethren on this island held an Association at Montego Bay in the month of April last, which was attended by seven of their number, and appears to have been a very interesting and profitable opportunity. The subsequent illness of Mr. Flood, who was appointed to send home an account of the proceedings, prevented his doing this so particularly as was intended, and as we could have wished ; but from the letters which have arrived, we select the following particulars :—

We had a meeting of Ministers at Montego Bay on the 16th of April, and following days, with a view to revive our Association, which from various causes had seemed likely to come to nought. It was a most delightful, and I may truly add, pro-

fitable season. Every time the chapel doors were opened, large congregations assembled, and on the Sunday, at ten, A.M. (the time when the negroes could most conveniently attend) I should think full 2000 must have been present; many found it impossible to get within the doors. At each of the public services. I trust many found reason to say, "Surely this is the house of God!" The chastened smile of animated devotion, and the silent trickling tear of humble penitence, plainly told that a power and energy not merely human was in operation.

On Thursday evening (writes Mr. Burchell), April 16, the services commenced, when Mr. Knibb preached. Friday, the ordination of Mr. Taylor, late of the Church Missionary Society. He preached also in the evening. Saturday evening a special prayer meeting. Sunday morning, at six o'clock, Mr. Baylis preached; at ten, Mr. Flood; at half-past one the ordinance of the Lord's Supper was administered by Mr. Coultart, to about 800 members; at six o'clock in the evening Mr. Knibb preached. Monday evening, at six o'clock, the letters from the churches were read, which were truly interesting. On Tuesday the brethren met to finish all the business of the Association, when the state of the churches appeared as follows (including a period of twenty-one months):—

Places.	Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.	Total No. of Members.
Kingston, 1st Church	344	111	30	40	3	27	3400
2d Church	70	118	3	8	0	9	663
Montego Bay	598	13	3	15	5	10	984
Crooked Spring	137	153	0	13	0	5	543
Port Royal	47	1	3	5	6	3	168
Annotta Bay	104	0	0	6	140	2	400
Mount Charles	104	0	1	4	0	6	319
Falmouth	329	13	0	4	18	0	360
Ridgland	21	3	0	0	0	0	24
Rio Bueno	11	18	0	0	0	2	27
Port Maria	110	about 140	0	0	0	0	250
Old Harbour	0	about 202	0	0	0	0	202
Spanish Town, no letter*							
	1875	772	40	95	172	64	7340

Making a clear increase during twenty-one months of 2356.

\* This church consists of about 1100 members; increase this year about 400.



When the above statement was read to the brethren, we were all overwhelmed with joy, and immediately sang the hymn—

“ There’s joy in heaven, and joy on earth,  
To see one soul restored.”

The persons mentioned in the list as *received* are individuals who have been baptized before we came on the island, and never before admitted as members of our churches; they are received by examination, and on testimony.

Some of these persons are also members from New Providence, and some dismissed from one church to another, as from Annotta Bay to Port Maria, Falmouth to Rio Bueno, and Spanish Town to Old Harbour.

The whole of the meetings were exceedingly well attended; on Sunday crowded; and all was conducted with the greatest solemnity. There was so much union and seriousness felt by the brethren, that it was wished to spend the evening before we parted in commemorating the death of Christ; consequently the whole of the mission family present, met in the chapel for this purpose, and such a meeting we enjoyed as we can never forget; it crowned the whole. It was indeed good to be there. May the pleasing impression produced upon our minds that evening never be erased!

Mr. Burchell has also forwarded the following account of a conversation held with one of his members, in the near prospect of death. It will rejoice the hearts of many, to see that, in all countries, and under all the varieties of external condition, the influence of true religion is uniformly the same.

Calling on this poor man one day when he was very ill, I said, Well, my friend, do you think God unkind for afflicting you so severely?

A. No, massa.

Q. Don’t you feel sometimes disposed to complain?

A. No, pray to God not to let me.

Q. What makes you feel resigned?

A. Me know God do no wrong; him know what is best; him do best.

Q. Have you ever felt sorry for coming to Christ?

A. O, no; me feel sorrow me no come before; me too glad me hear of Jesus Christ.

Q. How do you feel in the prospect of death?

A. Me feel happy.

Q. What makes you happy?

A. De love of Christ.

Q. Do you think your prayers will take you to heaven?

A. No, no.

Q. But do not you expect to go there, because you are not so wicked as before, but are become a member of the church?

A. No, me no have one good ting to tink of, nothing but Christ, him precious blood.

Q. Why do you think Christ will receive you?

A. Me love him; me love him to me heart.

Q. But will he be willing?

A. Ah, massa, him no pill him precious blood? him no say, Come unto me? Me know him true.

Q. Would you like to meet your Christian friends again on earth?

A. Me would like to tell all me broders and sisters to love Christ more, to keep nearer to God. Me feel de more prayer, de nearer we keep to God, de happier we be.

Again, a few days before his death:—

Q. Well, friend, you appear very low.

A. Yes, massa, but de Lord is very good.

Q. Do you feel much fear of death?

A. No, massa; Jesus promise to be wid me.

Q. Where do you think you will go when you die?

A. I tink I shall go home.

Q. But where is the home you mean?

A. Where Jesus is.

Q. What do you think of religion now? (At this he brightened up.)

A. Ah, massa, what become of poor neger, if him no hear religion? What me tink? Me *feel*—me no able to tell what me *feel*. It good; it make neger happy to die.

Q. Would you wish to recover again?

A. Me too weak.

Q. Well, but if God were to give you your own will, how would you act?

A. Why—(he hesitated and replied)—No, no, my will no do; me no want my will—God’s will is best.

He lived consistently, and died happily.

#### LIST OF FOREIGN LETTERS LATELY RECEIVED.....

EAST INDIES ....	Rev. Andrew Leslie .....	Monghyr .....	January 20, 1829.
	W. Robinson .....	Calcutta .....	
	Messrs. Penny, Pearce, Thomas, and G. Pearce.....	Ditto .....	January 14, 1829.
	Rev. James Thomas .....	Ditto .....	February 18, 1829.
	William Yates .....	Ditto .....	February 6, 1829.

WEST INDIES ....	Rev. Joseph Burton	Port Maria	April 26, 1829.
	H. C. Taylor	Spanish Town	May 5, 1829.
	Thomas Burchell	Montego Bay	May 12, 1829.
	Edward Baylis	Mount Charles	May 12, 1829.
	William Knibb	Kingston	April 29, 1829.
	Ditto	Do.	May 14, 1829.
	James Coultart	Do.	May 18, 1829.
	James Flood	Annotta Bay	June 4, 1829.
	James Mann	Montego Bay	June 5, 1829.
	Joseph Bourn	Belize	May 1, 1829.

## HOME PROCEEDINGS.

### DESIGNATION OF MISSIONARIES.

On Tuesday morning, July 28, three of our missionary brethren, who have for some time contemplated proceeding to Jamaica, to labour under the direction of the Society, were publicly designated to their important work at Eagle-street chapel. Their names are, Mr. William Cantlow, a member of the church at Highgate, who has been pursuing his studies at the Stepney Academical Institution; Mr. Samuel Nichols, from the church at Broadmead, Bristol; and Mr. John Clarke, belonging to the church at Ford Forge near Berwick upon Tweed.

On this pleasing occasion, Mr. Mann of Maze Pond read the Scriptures and prayed; Mr. Dyer introduced the business and asked the usual questions; Mr. Gray of Northampton offered the ordination prayer; and a very affectionate and impressive address to the missionaries, founded on Matt. xxviii. 20. was delivered by Mr. Birt of Hackney. The service was closed in prayer by Mr. Lewis of Highgate.

In the evening of the same day a meeting was held at Dr. Rippon's meeting house, in Carter-lane, Tooley-street, for the purpose of thankfully acknowledging the recent manifestations of divine goodness towards the Society, both at home and abroad. A brief statement of the pleasing facts which had suggested the idea of such a meeting was made by the Secretary of the Society, after whom Dr. Newman, and Messrs. Ivimey and Griffin successively offered prayer and thanksgiving to God. The service, which was found peculiarly refreshing by many, was closed by our venerable friend Dr. Rippon, who has for considerably more than half a century been permitted to exercise the Christian ministry within those walls.

## AUXILIARIES.

### CORNWALL.

The annual services of the Auxiliary in this county were held in the latter end of

the month of May and in the beginning of June. The cause of the Society was, with great eloquence and efficiency, advocated by Messrs. Eustace Carey, Groser of Maidstone, and Nicholson of Plymouth, who attended as a deputation at these anniversaries.

Public meetings of the Associations composing the Auxiliary were held at Truro on May 29th, Falmouth 1st, Helston 2d, Penzance 3d, Redruth 4th, and Chacewater 5th June. Twenty sermons were preached for the benefit of the mission; three by Mr. Carey at Truro, Falmouth, and Helston; nine by Mr. Groser at Truro, Chacewater, St. Day, Redruth, Penzance (Jordan chapel and Queen-street), and Penryn; and eight by Mr. Nicholson at Grampound, Falmouth, Penpoll, Truro, Penzance (Queen-street) and Helston. Our thanks are again due to our Methodist brethren for the use of their chapel at Helston, and to our Independent brethren, for the same favour at Penryn.

The ninth anniversary of the County Auxiliary Society was held at Redruth on June 4th. A missionary prayer meeting was held in the afternoon, when Messrs. Carey, Webb (Methodist), Nicholson, and Groser implored the blessing of Almighty God on the operations of the Society. In the evening the public meeting was held in connection with that of the Redruth Branch Association, at which Mr. Beddow, the esteemed pastor of the church, presided. The business of the Redruth Association having been briefly attended to, Mr. Clarke read the ninth report of the County Society, from which the following is extracted:—

“As to this Auxiliary, your Committee are happy to report perseverance and enlarged success. Its receipts for the year ending July, 1828, were 177l. 3s. 10d. making in eight years a total of 1520l. 0s. 0½d. The Falmouth Association has re-canvassed the town, and considerably increased its receipts. The Sunday school was organized six months since as a missionary association, and during that time has raised, on this improved plan, 4l. 3s. instead of 16s. 7½d. the amount reported for the whole of the preceding year. The Ladies connected with

this Association have, with their characteristic zeal, and with distinguished ingenuity, provided materials for a sale of various articles for the benefit of the Mission, the clear produce of which, after deducting expenses, is no less than 61l. 8s. 7½d. The Helston, Penzance, and Redruth Associations, will probably realise the amount of the last year, if not more. The Truro Association reports an increase in its smaller subscriptions and in the public collections—that it has adopted a more systematic arrangement of its proceedings, a more enlarged and accurate definition of districts, amounting altogether to eighteen, and that it has appointed ten new collectors. The Sunday School Missionary Association has raised 5l. 1s. 4d. being a considerable advance on the preceding year.

"The evidence of the utility of *Sunday School Associations* of teachers and children, already pointed out, induces your Committee most earnestly to recommend their general establishment. To the various Associations your Committee would also earnestly recommend the adoption and maintenance of an appropriate system in their details of business, as being highly calculated to insure the increase of their funds, and the perpetuity of their existence. Nor would your Committee fail, meekly and affectionately, to remind you of the unspeakable importance of an awakened personal and collective piety in your respective circles, in order to the advancement of the kingdom of Jesus; assured that we have the best reason to expect the conversion of the world while religion flourishes in the church. If love to the Redeemer prevail, we shall abound in works of faith, and the riches of our liberality will be more widely diffused."

The resolutions passed at the meeting were moved and seconded by Messrs. Hill (Methodist) and Nicholson, Lane and Groser, Burchell and Carey, Webb (Methodist) and Shoveller.

This anniversary will not be soon erased from the recollections of the religious public of Cornwall. Numerous, and in some instances crowded audiences, listened with delight to the eloquent discourses and interesting representations of Messrs. Carey, Groser, and Nicholson, and acquired, there is every reason to believe, a more ardent attachment than ever to a Society which God has so eminently honoured in the advancement of his kingdom in the world.

E. C.

#### SOUTH DEVON.

On Thursday, June 11, was formed at Kingsbridge, a District Auxiliary to the Baptist Missionary Society, intended to consolidate the contributions of the churches

in South Devon. A sermon was preached in the morning by our esteemed and beloved brother E. Carey, and in the evening a public meeting was held, when Mr. Nicholson, the pastor of the church presided, and appropriate resolutions were proposed and seconded by Messrs. Horton of Devonport, Groser of Maidstone, Clarke of Truro, Nicholson, jun. of Kingsbridge, Hill (Wesleyan minister), Carey, S. Nicholson of Plymouth, and F. S. Randall of Kingsbridge.

It is hoped that, by the combination into one Auxiliary of the Societies already existing in this district, in aid of the Mission, the interests of the Parent Society will be promoted, and a reflex influence be exerted on the branches that compose the union. Mr. Nicholson of Kingsbridge was requested to accept the office of Treasurer to the newly formed Society, and Messrs. Horton of Devonport, and S. Nicholson of Plymouth, are its Secretaries.

#### GLOUCESTERSHIRE.

The first anniversary of this Auxiliary Society has afforded its friends encouragement to hope, that it will render increasing support to the missionary cause. Considering the great depression of trade, and the peculiar difficulties of this manufacturing district, it has occasioned us joy to witness the exertions that have been made; yet we would regard them only as the pledge of better days, as the incipient display of Christian principles, the powerful influence of which will be more evinced by the enlarged and zealous efforts of the pious, to advance a Society so worthy of universal patronage.

On Lord's day, June 26, sermons were preached in aid of the Baptist Mission, by our esteemed brethren the Rev. E. Carey, Rev. J. H. Hinton, and the Hon. G. H. R. Curzon, who kindly visited us to promote the benevolent object; at Shortwood and Stroud by Mr. Carey; at Uley, Shortwood, and Woodchester, by Mr. Hinton; and at Eastcombs, Chalford, and Avonng, by the Hon. G. H. R. Curzon.

The public meeting of the Auxiliary Society was held in the Baptist chapel, Stroud, on the Monday evening, June 29, when our kind friend the Hon. G. H. R. Curzon occupied the chair. The Rev. W. Yates, one of the Secretaries of the Auxiliary, read a brief report, in which an affecting allusion was made to the recent removal, by death, of the Rev. W. Winterbotham of Shortwood, and the Rev. B. Francis of Uley, who were two of the Committee, and warm friends of the Society. The resolutions were proposed and supported by the Rev. E. Carey and the Rev. J. H. Hinton, who



attended as a deputation from the Parent Society; the Rev. J. Williams and Baker (Wesleyans), H. Hawkins, J. Watts, J. Cousins, E. Probert, J. Dunn, and R. Overbury. A serious and lively feeling pervaded the meeting, which was numerous attended, and the friends appeared to feel the importance of increasing liberality in behalf of the perishing heathen.

Public meetings were also held at Wotton under Edge the preceding Friday evening, at Kingstanley the following Tuesday evening, at Hampton on the Wednesday evening, and at Gloucester on the Thursday evening. The powerful appeals made by our brethren who visited us, urging the claims of the Redeemer on the affections and services of mankind, produced a solemn impression; and we feel persuaded that such addresses as were then delivered, will not only awaken a missionary spirit, but rouse to action the slumbering energies of our churches, and thus serve to blend the revival of religion in our own circles with the most enlarged exertions to extend the universal triumphs of Immanuel's kingdom in the world.

This Auxiliary Society has raised about 255l. for the Baptist Mission, including the collections at its formation, in a period of nine months, and we hope to see increasing zeal to support a cause so truly philanthropic and divine. The standard of Christian benevolence is still too low, but it must rise higher; and may the noble example of the metropolitan friends spread a beneficial influence over the country, so that it may be seen what can be done by the continued efforts of this Christian land. O, let religion sway its powerful sceptre—let its transforming influence be more experienced—let the love of the Saviour burn in the heart, and compassion to the perishing glow in the bosom—and our Missionary Societies, whose design is to save souls from death, will never be retarded in their god-like operations for want of funds, but the deep poverty of the pious will abound to the riches of their liberality, while the gold and silver of the rich will be cast plentifully into the treasury of the Lord.

Stroud.

W. Y.

## BIRMINGHAM.

The several meetings connected with the sixth anniversary of the Birmingham Auxiliary to the Baptist Mission have just closed, and the result of them calls for devout gratitude to God, who has preserved his people in love and harmony, and inclined them, as on former occasions, so now, notwithstanding the commercial difficulties of the times, to come forward freely and liberally in support of his cause.

On the first Lord's day in July, our esteemed friend Mr. E. Carey visited Coventry, on his way to Liverpool, and the anniversary public meeting was held in that city on the following evening, when the same zeal in the missionary cause was manifested which displayed itself heretofore, although the great declension in the trade of the city has made a slight depression, and but a slight one, on the funds of that efficient branch society. On the following Wednesday Mr. Carey preached at Bromsgrove in the afternoon, and a public meeting was held in the evening. The funds of that branch are improved, although the neighbourhood participates in the general stagnation of trade.

Mr. Carey, in returning from Liverpool, accompanied by Mr. Tinson from Jamaica, spent Thursday, July 16, at Coseley, when a public meeting was held in the afternoon, and Mr. Swan preached in the evening. The collections in this place also have increased during the past year.

The public meetings in this town commenced on the following day, Friday, but commenced with a painful disappointment. On the arrival of our beloved brother, Mr. E. Carey, whose presence and services were anticipated with no common pleasure, the melancholy tidings reached him, that his amiable and pious companion had, on the preceding Wednesday, breathed her soul into the hands of the Saviour whom she loved. Thus the sacrifice, though long doubtful, was consummated, which she made in the missionary cause, and a sacrifice of no small value, the most costly sacrifice which the survivor could offer. May He who has all riches at his disposal, supply the otherwise irreparable loss which this bereavement has created! When therefore the two preliminary meetings were held on Friday evening, at Cannon-street and Bond-street, our afflicted brother was under the necessity of travelling homewards, to minister to his motherless children those consolations wherewith he himself was comforted of God; not unaccompanied by the tender sympathies and affectionate prayers of those numerous friends who highly appreciate his services in the missionary cause, and sincerely love him for the sake of the Master whom he zealously serves.

The mission is much indebted to Mr. Murch of Stepney, who kindly acceded to the request of the Secretary to supply Mr. Carey's unavoidable absence at Birmingham, and who advocated the Society's interests, not only at the public meeting, but also in the pulpit of Bond-street in the morning of the Lord's day, July 19, and that of Mount Zion in the evening. On the same day, Mr. Mursell of Leicester preached at Cannon-street in the morning, and at

Bond-street in the evening; and Mr. Tinson from Jamaica preached at Mount Zion in the afternoon, and at Cannon-street in the evening.

Mr. Swan advocated the missionary cause at Netherton and Dudley on the same Sabbath, and Mr. Rogers of Dudley preached at the Coppice. Mr. Mursell preached to a large congregation on the Monday evening in the Wesleyan chapel, Cherry-street, kindly lent on the occasion; and Mr. James and his friends, who have always maintained a friendly spirit, and a deep interest in the mission, accommodated us with the use of the very large and commodious meeting house in Carr's-lane, for the public meeting, which was held on Tuesday evening last, July 21st.

The collection at this meeting was liberal; some generous friends, however, unwilling that the noble example set by Christians in the metropolis should appear to be disregarded by their brethren at Birmingham, and fully convinced that the missionary cause requires increasing funds, proposed that an addition should be made to the contributions already realized. The suggestion was received with cheerfulness, and in a short time names were announced with sums amounting to 118l. 8s. This supplementary gift was furnished, not in consequence of any strong excitement in the minds of the friends who contributed it, but it has proceeded from a deep and solemn conviction, that the cause of God required it. The aggregate amount of monies collected by

this Auxiliary will be very little, if any, short of 900l. As soon as the accounts can be settled, the balance shall be forwarded to the Treasurer. If in every district of the kingdom, an effort be made to realize more money than on former occasions, the Society will be freed from its embarrassments, and have the means of sending forth agents to occupy those stations which, owing to the deaths of missionaries and other causes, so loudly call for our assistance.

T. MORGAN.

T. SWAN.

Birmingham, July 22, 1829.

### MARKET STREET.

On Thursday, July 9, an Auxiliary Association was formed at Market Street, Hertfordshire, for the church and congregation under the care of Mr. J. Nicholas, who was himself for several years an eye witness of the abominations of Hindooism, and co-operated in efforts for their removal. On this occasion the chair was kindly filled by the Rev. Mr. Potts, of the Wesleyan Connexion, and the crowded and listening auditory were addressed by the Rev. Messrs. Daniel of Luton, Tinson from Jamaica, Dyer of London, Gould of Dunstable, Adey of Leighton Buzzard, Tabraham (Methodist), Upton of St. Albans, and the minister of the place.

### *Contributions received on account of the Baptist Missionary Society, from July 20, to August 20, 1829, not including individual Subscriptions.*

	£	s.	d.
Birmingham Auxiliary Society, by Owen Johnson, Esq. Treasurer:—			
Birmingham, Collections at			
Public Meeting ....	55	15	4
Sundry Subscriptions..	10	9	0
Extra Contributions (see above).....	118	8	0
Cannon-street, Collects.			
Subs. &c. including sundry don. £95 from			
Mr. J. Deakin.....	230	0	6
Bond-street, do. do.	128	17	6
Mount Zion, do. do.	18	4	3
Bilston .....	3	12	8
Bridgnorth .....	22	3	8
Brittle Lane .....	3	0	0
Bromsgrove .....	30	0	0
Coppice .....	1	0	0
Coseley .....	13	0	0
Coventry .....	80	9	0
Cradley .....	12	5	9
Dudley .....	17	17	4
Evesham .....	19	7	6
Henley in Arden..	2	13	6
Kington .....	10	0	0
Leominster .....	7	11	1
Netherton .....	9	16	1
Oldbury .....	0	12	8
Stratford on Avon	3	3	1
Tenbury .....	2	5	0
Tewkesbury.....	61	14	6
Upton on Severn..	9	1	6
Wolverhampton ..	1	13	0
Worcester .....	39	0	0
	910	0	11
Previously acknowledged	£190	16	3
and sundry expences	£26	2	11
	216	19	2

693 1 9



Towcester, Penny a week Subscriptions, &c. by Rev. J. Barker .....	8	2	6
Gloucestershire Auxiliary Society, by Capt. Pelly, Treasurer:			
Avening .....	1	0	0
Chalford .....	1	18	0
Eastcombs .....	3	14	4
Gloucester .....	17	13	6
Hillsley .....	0	9	6
Kingstanley .....	20	0	0
Minchinhampton .....	4	4	6
Newcastle on Tyne, New Court Chapel Auxiliary, by Mr. H. Angus .....	9	2	7
Female Servant, Jobu-street Chapel, Missionary Box, (Mrs. Hill 10s.)....	3	8	11
Gloucester, Collected by Miss Rees, by Rev. E. Carey .....	2	0	0
Kent Auxiliary Society—Margate, Collection and Subscriptions .....	8	14	8
Dunstable, Collections, &c. by Rev. Isaac Mann .....	30	0	0
Hemel Hempsted, Missionary Association, by Mr. Howard .....	11	0	0
Lymington, Friends, by Rev. James Millard (West India Fund).....	2	0	0
East Lothian Society for Religious Purposes, by Mr. W. Hunter .....	13	18	0
Aylesbury, Collected by Mr. Reynolds .....	3	0	0
Wilts and East Somerset—Corsham, Collection .....	2	15	0
Penny Stratford and Great Brickhill, by Rev. E. Carey .....	15	0	0
Taunton, Missionary Association, by Mr. Richardson:			
Collections .....	22	5	0
Mr. Stevenson .....	1	1	0
Miss Beddome .....	0	10	0
Moiety of Penny Subscriptions.....	2	11	11
			26 7 11
Northamptonshire, by Mr. J. C. Gotch:			
Thrapston .....	9	18	0
Aldwinkle .....	1	15	6
Eoton .....	2	0	0
			13 13 6
Leeds, by Rev. Jas. Acworth:			
Ladies' Society, for Female Education .....	11	5	1
Salendine Nook, Female Association.....	11	2	0
Miss H. Brown .....	Donation	1	0 0
			23 7 1
West Middlesex Missionary Union:			
Highgate.....	1	1	0
Drayton .....	1	15	0
Colnbrook, Collections at the Anniversary, August 12.....	14	4	0
			17 0 0
Bromsgrove, Friends, by Mr. Harrison .....	1	11	0
Harston (Cambridgeshire), Collection, by Rev. B. Fuller .....	4	0	8
Friends at Shortwood, by Rev. Joshua Tinson (West India Fund) .....	10	6	0
Mrs. Frances J. Hall, for female child in Kingston School.....	5	0	0
Mr. Geo. Inglis, jun. Dunfermline.....	Donation	1	0 0

## LIST OF EXTRA SUBSCRIPTIONS,

(Continued from our last Number.)

By Rev. John Chin.			£. s. d.		
£.	s.	d.			
Mrs. Freeman, Walworth ....	20	0 0	Mr. Rawlings and Family ....	5	0 0
Messrs. W. and J. Freeman ..	20	0 0	Miss E. Russell .....	2	0 0
Mr. Boyes .....	1	0 0	Mrs. E. Gurney .....	1	1 0
Rev.—Adams, Kislingbury ..	5	0 0	Mrs. Kentish .....	1	0 0
			Mrs. Green .....	1	0 0
			Mr. Andrews .....	1	0 0
			Miss Ward .....	1	0 0
			Miss Bell .....	1	0 0
			Mr. Clarke .....	1	0 0
			Mr. Donwell .....	1	0 0
			A Friend.....	1	0 0
			Ditto .....	1	0 0
			Small sums .....	2	0 0
By Rev. Edward Steane.					
£.	s.	d.			
Rev. E. Steane .....	10	0 0			
Thomas Bliss, Esq. ....	20	0 0			
Mr. Jackson, sen. ....	10	0 0			
Mr. Tozer .....	5	5 0			
Mrs. Tozer .....	2	2 0			
Josiah Taylor, Esq.....	5	0 0			



	£.	s.	d.		£.	s.	d.
<i>By Rev. William Giles.</i>				Mr. Ward, ditto .....	1	0	0
Mr. Geo. White, Chatham....	1	0	0	Mr. Langford, ditto .....	1	0	0
Mrs. Gilbert .....	1	0	0	Mr. Smith, ditto .....	0	10	0
Mr. E. D. Hollick .....	1	0	0	Mrs. Palmer, ditto .....	0	10	0
Mr. George Acworth .....	1	1	0	Mr. Hainworth, ditto .....	0	10	0
Mr. A. Martin .....	1	0	0	Mr. Perks, ditto .....	0	5	0
Friends at Sheerness, Rev. G.				B. W. ....	10	0	0
W. Moulton .....	5	15	6	Mr. Winters, Broughton ....	1	1	0
<i>By Rev. John Dyer.</i>				<i>By Rev. Thos. Morgan (see p. 70.)</i>			
Rev. Ebenezer West .....	5	0	0	Mr. Fras. Deakin, Birmingham	10	0	0
Philip Blackmore, Esq. ....	10	0	0	Mr. Thomas King, ditto .....	10	0	0
James Cort, Esq. Leicester ..	31	10	0	Mr. Owen Johnson, ditto ....	10	0	0
Robert Davies, sen. Esq. ....	50	0	0	Mr. Joshua Sing, Bridgnorth..	10	0	0
Rev. Dr. Rippon .....	50	0	0	Mess. W. and F. Room, Birm.	10	0	0
Mr. and Mrs. Fell .....	5	0	0	Rev. Timothy East, ditto ....	5	5	0
Mr. Vincent Figgins .....	3	0	0	Rev. J. P. Mursell, Leicester..	5	5	0
Thomas Key, Esq. ....	50	0	0	Mrs. Glover, Birmingham ....	5	5	0
Friend, by Mr. W. Johnson ..	100	0	0	Miss Mansfield, ditto .....	5	5	0
W. W. Francis, Esq. ....	5	5	0	Mr. William Jenkins, ditto...	5	0	0
Steward of Him who is Heir of				Mr. Benjamin Lepard, ditto...	5	0	0
all things .....	100	0	0	Mr. William Lowe, ditto ....	5	0	0
<i>By Rev Thomas Middleditch.</i>				Mr. Wm. Mackenzie, ditto....	5	0	0
(Including £17 11 0 already noticed.)				Messrs. J. and J. Room, ditto..	5	0	0
Mr. Richard Sanders, Leighton	5	0	0	Mr. C. B. Woodman, ditto....	5	0	0
R. Gutteridge, Esq. Dunstable	10	0	0	Mr. John Portlock, ditto ....	3	0	0
Mr. Eames, Houghton Regis..	1	0	0	Mr. E. A. Butler, ditto .....	2	2	0
Mr. Cook, ditto .....	1	1	0	Mr. W. Brinton, ditto .....	2	0	0
Mr. Moinier, Dunstable .....	0	10	0	Mrs. Harwood, ditto .....	2	0	0
Mrs. Meen, Biggleswade ....	1	0	0	Mr. John Meadows, ditto ....	2	0	0
Mr. S. B. Geard, ditto .....	1	0	0	Mr. Wm. Phillips, ditto ....	1	1	0
Mr. Kent, ditto .....	0	10	0	Mr. J. Bishop, ditto .....	1	0	0
Mr. Morton, ditto .....	0	10	0	Mr. J. P. Hodgkins, ditto ....	1	0	0
J. R. ditto .....	0	10	0	Mr. J. Petford, ditto .....	1	0	0
Mrs. Jeeves, Hitchin .....	5	0	0	Mr. Jos. Smith, ditto .....	1	0	0
Misses Wilshire, ditto .....	5	0	0	A Friend, by Mr. Lepard ....	1	0	0
				Anonymous .....	0	5	0

### TO CORRESPONDENTS.

The Editor is obliged to his friendly Correspondent at Bromsgrove for his hints. The subject to which they refer has been maturely considered, but there are greater difficulties in the way than he is aware of.

L. M., who writes from North Audley-street, will accept thanks for his (or her) obliging communication. The Editor is of opinion, that a *sincere attachment* to the Missionary cause will do more than a thousand arguments to insure an attendance at the Annual Meetings; fully concurring in the sentiment of L. M., that "never will the church of Christ appear in its proper character, till its members make its interests their own."

The box of rewards and fancy articles from Lymington has been duly received, and shall be forwarded to its destination by the earliest convenient opportunity. The addition kindly directed by Mr. Millard has been made.

Several friends in the country are requested to observe, that although the Committees of various public institutions, besides the Baptist Missionary Society, hold their meetings at Fen Court, the Secretary of that Society cannot undertake any other public correspondence than that which relates to the Mission.

It may prevent some trouble and disappointment, to announce that the travelling engagements of Mr. Eustace Carey are fully arranged up to the commencement of November.

A parcel of miscellaneous books, from friends at Woolwich, by Rev. W. B. Bowes; and some fancy articles from a young Friend at Frome, have been duly received.

Mr. Philippo, of Spanish Town, desires gratefully to notice the receipt of a parcel from Miss C. of Oxford, containing rewards for the school under his care.

The thanks of the Committee are returned to Mr. Adams, Cambridge, for a large parcel of sundry Magazines; and to a Friend, Freeman's-lane, Horselydown, for 21 vols. ditto, and sundry Reports and Sermons.